

Two Discourses

Written by the Late

Mr. John Griffith;

VIZ.

First, God's Oracle, and Christ's
Doctrine; Or the Six Prin-
ciples of Christian Religion.

To wit,

Repentance from dead Works.

Faith towards God.

The Doctrine of Baptisms.

Laying on of Hands.

Resurrection from the Dead.

Eternal Judgment.

Secondly, A Treatise touching Falling
from Grace.

Both carefully Revised, Improved and Enlarged.

By JOSEPH JENKINS.

LONDON; Printed by R. Tooke for J. Baker
at Mercers-Chappel in Cheap-side. 1707.

Thomas Angus

~~Robert Wilson~~
~~Robert Wilson~~

~~Robert Wilson~~
~~Robert Wilson~~

Dominici 1774

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Robert Molay

May 1774



To the Church of Christ, meeting in
Dunnings-Alley, without Bishopsgate,
London, under the Pastoral Care
of Mr. Robert Jemmett: Grace and
Peace be multiplied unto you from
God the Father, through our Lord
Jesus Christ.

Honoured and Beloved,

I Would perswade my self that the re-
viving of these Two Discourses of
your late Worthy Elder, will not
be unacceptable, or displeasing to any of you.

It is not the Vanity of appearing in so
Publick a Manner that has induced me to
Revise and Publish the following Sheets,
but it is to answer the Request of the Only
Surviving Son of your late Pastor,
together with the repeated Desires of many
sincere Christians, who, I Trust, have a
just Value for the Truth, herein Treated
of, and who Honour the Memory of Mr.

John Griffith, who in his Day with an undaunted Courage endeavoured to maintain them.

Truth justly Challenges all the Professors of it, to Defend and Patronize it; but I know none from whom the following Sheets do so justly Claim Respect and Defence, as from your Selves, who were so nearly Related to the late Worthy Author of them, who did design, if the Almighty had spared his Life a little longer, to have given them a second Publication himself.

I must Acknowledge that there are many Alterations in these Papers from the first Copy, which I have been very much inclined to make from the Author's Manuscripts which he left behind him; And by which I have been assisted in this Work. And therefore I presume that such alterations will not make the thing it self less acceptable to such who shall peruse the same.

These Discourses do eminently discover the Zeal your Pious Pastor had for Truth, and I heartily wish that they may be Read and Considered with the same Care, and Love to Truth, as plainly appears to be in the first inditing of them, and as I hope there is in the Revision of the same, I

I readily grant the meanness of my own Abilities to Engage in a Work of this Nature. And I should have had the greater Satisfaction if an Abler Hand had undertaken this Task. But since Importunity has prevailed to make it my Lot, I hope I shall be the more easily excused in the Attempt.

The Weight of these Truths that are herein banded, requires that we do with all Humility, and in a Spirit of Love, Read and Peruse these Discourses, and then I doubt not but whatsoever looks like Weakness therein, will either readily be excused, or candidly Amended. And so the Lively Oracles of Christ Jesus will grow, and Flourish, and gain Credit in the World, as well as among the Churches of our Blessed Lord, and Dear Redeemer, who in Compassion to the Souls of his own People, as well as for the Convincing of poor Sinners, has left us this plain form of Doctrine.

The Method wherein I have proceeded to Treat of the several Articles, or Principles of Christ's Doctrine contained in this Treatise, I Trust, will make Truth it self easy to be Received by every Serious, and

and Enquiring Mind. And tho' it be something different from the first impression, yet I have all along Endeavoured to keep close to, and as near as possible I could, to reserve the Author's sense in each Particular that is Treated of. And I doubt not, but the Additions which are made, by the Assistance I have had from other Worthy Authors, if duly Weighed, and Considered, will make this Book the more Serviceable and Useful to the Publick.

I must own, that as the Churches were first obliged to your Late Elder for the publishing of these Truths in so plain a Method, so they are now Reprinted for their further Establishment, by the Consent of his Son aforesaid, who, as I before observed, Engaged me to this VVork, from that Reverend Esteem he hath for his Father's Memory, and by whom I have been assisted in this Task, though his constant Engagement in other Affairs would not afford him Leisure to go through the VVork himself, to whom the only right of Publishing these Discourses doth belong.

I have.

I have this Favour to beg of you, as well as of every candid Reader, To wit, That you would kindly accept of my mean Service in this Affair; That so such Deficiencies which are in me may not lessen the Value that might be put upon Truth it self. And if any thing herein contained shall add to your Comfort and Establishment, or prove for the good of any poor Souls, I shall have my End; and I desire that God may have all the Glory.

I shall conclude with my earnest Desires, That the God of all Grace, who is able to keep you from falling, may fill you with all Joy and Peace in Believing, That you may be kept in Peace, and have daily added to your Number such as shall be saved. That you may be presented Faultless before God at the Coming of our Lord Jesus Christ. So I remain,

Your Brother,

and Servant in Christ,

Joseph Jenkins.

GOD's Oracle and CHRIST's Doctrine :

OR, THE Six Principles OF Christian Religion.

THE INTRODUCTION.

THE Lord gave unto his Servant
Moses Ten Commandments, which
he was to deliver to the People of *Israel*, *Exod. 20.*
and they were obliged diligently and care-
fully to observe and keep the same, and
not to break any of them under the Penal-*Heb. 10 28*
ty of Death. Nay, the Almighty so linked
these Precepts together, and riveted them

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am. 2. 10 one in another, that he who transgressed against any one of them, was esteemed as an Offender against them all, altho' he kept the rest.

Ex. 25. 10. And when *Moses* was Ordered to make an Ark for God, he was strictly obliged to do it according to the Divine Command. The Length, Breadth, and Height, must be such as God directed to, and in all things appertaining to this Building: The

V. 40. Lord strictly charges *Moses* that he should

Heb. 8. 5. follow the Pattern shewed him in the Mount. Now, without doubt, had *Moses* left any thing undone, or had he derogated, either in Matter or Form, he had broke the Command of his Lord and Master, and had forfeited the Character of a Faithful Servant. But contrary to this, we find he walks exactly by the Rule that was given him, and so he meets with this Repu-

Num. 12. 7 tation, *That he was Faithful in all the Lord's House.*

This Faithful Servant of God did foretel that a Prophet like himself should be raised up, who as a Son should faithfully declare the Mind of God unto his People, unto whom they must hearken. Thus says

Deu. 18. 15 *Moses* to *Israel*, The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, with

V. 18. him ye shall hearken. And then says the Almighty, I will raise up unto thee a Prophet from amongst their Brethren, like unto thee,

and

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and will put my words in his mouth, and he shall speak unto them all that I command him. And it shall come to pass that whosoever will ^{v. 19.} not hearken unto my words, which he shall speak in my name, I will require it of him.

This Great Prophet is our Dear and Precious Redeemer, the Lord Jesus Christ, by whom God the Father hath spoken ^{Heb. i. 1, 2.} unto us, in these last Days, who hath not delivered his own Words, but the Words of him that sent him: And therefore it is ^{Joh. 14. 24} required of us that we should hear him in ^{Luk. 19. 35} whatsoever he commands us. And *One this* Prophet hath delivered and taught his *Form of Doctrine*, as Moses did the Decalogue; which *Doctrine* is the Basis, or Foundation of the Gospel Church, God's Spiritual Building. Hence says St. Paul, We are built on the Foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone. Now from this *Form of Doctrine* we must not derogate any more than there might be Alterations made in the building of the Tabernacle; for the Principles of it are so cemented or knit together, that the only way to preserve the Structure, is to keep the Doctrine entire. For if any Man teach otherwise, and ^{1 Tim. 6.} consent not to wholesome words, even the words of our Lord Jesus Christ, he is proud, knowing nothing. This *Form of Doctrine*, which our Lord hath delivered unto us to keep, consists of Six Principles; which, *TO BE* according

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according to Scripture Account, we find
was taught and practiced by the Primitive
Saints: And however this Form has been
altered or changed by any that have called
themselves Christians, it is our Business
to keep the Rule, and therein to be safe.
It is true, this Doctrine hath been defaced,
and much blemished, by the Romish
Rev. 17. 2. Church, that Scarlet Coloured Whore,
who hath made the Kings of the Earth
drunk with the Wine of her Fornications:
But then it is our Part to get out of her
Ch. 18. 3, 4. Confusions, that we may not share in her
Plagues; and withal to endeavour that
from our Hearts we may obey that Form
of Sound Words which was once delivered
to the Saints, of which the holy Apostle
gives us an Account, Heb. 6. 1, 2. *There-
fore leaving the Principles of the Doctrine of
Christ, let us go on unto Perfection; not lay-
ing again the Foundation of*
Repentance from dead works; and of
Faith towards God; of
The Doctrine of Baptisms; and of
Laying on of Hands; and of
Resurrection of the Dead; and of
Eternal Judgment.

These are the Foundation Principles of
the Christian Religion, of which we shall
treat in their Order.

S E C T.

SECT. I.

Of Repentance from dead Works.

IN Treating of this Duty we shall observe this Method.

I. *To open and shew what Repentance is.*

II. *To consider the Means that God hath appointed, in order to bring Persons to the Practice of this Duty.*

III. *Consider what Encouragements God hath afforded to bring poor Sinners to Repentance.*

IV. *Consider the Willingness there is in Almighty God to accept such poor Sinners as turn to him by Repentance.*

I. *We are to open and shew the Nature of this Duty. Repentance (as is acknowledged by all) is a Change of the Mind, which*

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Change is manifest to be in the True Penitent, by the Humble Confession of his Sin, and his Earnest Petitions to God for Pardon. In short, according to Scripture Account, it is a turning from Sin to God, a casting off all our former Evils, and instead thereof, practicing all those Christian Duties which Almighty God, in his Word, hath laid before us, and enjoyned us to perform. And this is very fully express'd in those Words of the Prophet, *Let the wicked forsake his ways, and the Unrighteous Man his thoughts, and turn unto the Lord and he will have mercy on him, and to our God, and he will abundantly pardon him.* Thus, when the Lord pleaded with Israel, touching the Equality of his Proceedings with the Sons of Men, he exhorts them from that Consideration, to repent and turn from their Transgressions: And that he may the more effectually prevail on them, he assures them, *that he hath no pleasure in the death of a sinner;* and therefore is desirous they would turn and live. Thus much in General. If we consider this Duty more particularly, we shall find it contains,

First, A Sight and Sense of Sin, where-
Job 42. 5, 6 by a Man is brought to abhor himself; a View of the Holiness and Purity of God, together with the Knowledge of Sin set home on the Heart, makes a Man to hate himself

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himself, and loath Sin more than any thing in the World. When the Jews were convinced of their sinful State by St. Peter's Sermon, we may easily conclude that Sin Acts 2. was presented before them in an ugly 37. shape. It made them cry out, *Men and Brethren what shall we do?* Thus it was Acts 16 32 with the trembling Jaylor, when awaken'd and brought to see his Sin, then he earnestly desires to know *how he must do to be saved.* And thus it will be with the awaken'd Soul; for when the Blackness and Deformity of Sin, together with the dismal Estate it leaves poor Souls in, comes to be seen and known, it makes the Sinners like Persons at their Wits End, so that they know not what they do.

When *Adam* had sinned, and came to see it, he was then brought to loath himself: The Appearance of his Nakedness shamed him. *David*, at the Apprehension of his Sin, was sorely afflicted, and in the beholding of his own Vileness, he begs of the Almighty to *hide his Face from his Sins, and to blot out all his Iniquity.* Psal. 51. 9.

Secondly, Sin being seen in its Colours, and set upon the Heart, causeth Sorrow, and it will make the Soul to say with *David*, *I have sinned against the Lord, yea against thee only have I sinned, and done evil in thy sight.* 2 Sam. 12. 13. And again says he, *I am ready to halt, and my Sorrow is continually* Psal. 51 4. 38. 18.

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before me; therefore (he adds) *I will Declare my Iniquity, I will be Sorry for my Sin.* Hence it is that in the Holy Scriptures Repentance is called *a broken Heart and a contrite Spirit*. And True Penitents usually expressed their Sorrow in *Tears*; with which the Psalmist is said to *water his Couch*. When the Apostle perceived the *Corinthians* to have fallen into a great Sin, he wrote a sharp Letter to them; and the Consideration of that, and what they had done, wrought in them the beginning of Repen-
 2 Cor. 7. *tance; a godly Sorrow*, or Sorrow according
 9, 10 to God, which he doth require, and will accept, if it be sincere, according to the Nature of the Sin committed.

Thirdly, In Repentance there is a Free Acknowledgment of Sin, or an Humble Confession thereof before God; and this is not only required in Scripture, but it appears to have been the Practice of peni-
 Psal. 51. 3. *tent Souls. I Acknowledge my Transgression,*
 32. 5. *(says David) and my Sin is ever before me. I said I will Confess my Transgression unto the Lord, and Thou Forgavest the Iniquity of my Sin.* And this is what God required of Old, and to which He annexeth the Promise of Mercy. And therefore saith St.
 Prov. 28. *John, If we Confess our Sins, He is Faithful and*
 13. *Just to Forgive us our Sins, and to Cleanse us*
 1 Joh. 1. 9. *from All Unrighteousness.*

Fourthly,

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Fourthly, There is also in the *True Penitent*, a longing Desire after Forgiveness of Sin, and Amendment of Life. The awa-ken'd Mind would gladly be rid of Sin, not only in the Guilt of it, but in the Action likewise: Hence the Soul that comes aright to God in Jesus Christ, is represented as one that is *Weary and heavy Laden*. And this seems to be the State of *David's* Case, which made him cry, *Have mercy* Plal. 51.
on me, O Lord, according to thy loving kind- 1, 2.
ness, according to thy tender Mercies blot out my Transgressions; Wash me thoroughly from mine Iniquity, and Cleanse me from my Sin. Hide thy face from my Sins, and blot out all mine Iniquities. Then will I teach Transgressors thy ways, and Sinners shall be converted unto Thee.

Fifthly, In Repentance we find Two General Things considerable. (1.) A Turning from Sin and Satan, who is Commander in chief over all impenitent Sinners. (2.) A Turning unto God and the Government of Christ, who in Righteousness Rules the Humble Souls.

There must be a Turning from Sin. All Sin must be forsaken, of what Nature and Kind soever it be. It is the Exhortation of the Apostle, that we should *Cleanse our selves from* 2 Cor. 7.1.
all Filthiness, both of Flesh and Spirit, and So perfect holiness in the Fear of the Lord. Here we may see that there must be a parting
with

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with all our Sins, or there can be no proper *Cleansing*; for wherever Filthiness is but in part wash'd off, the whole is still denominated Impure. Who will call that Body sound, where the Disease only shifts Places, but is not wholly removed? No more can we say that *Flesh is Cleansed*, where Vice changes its Seat, but never loses its Commanding Power. And we must remember that this *Cleansing* must extend to the whole Man, *Flesh and Spirit*; for there are *Fleshly Sins* and *Spiritual Sins* also, and we must Turn from both; and therefore it is necessary that we distinguish between them. Because Men may turn from *Fleshly Sins*, as *Drunkenness, Adultery, Lying, Theft, &c.* and yet they may be deeply Engaged in *Spiritual Iniquity*; *Viz. Idolatry, Will-Worship, Contempt of God in the Purity of his Service*, and live in *Disobedience to the Appointments of Christ*. Yea, they may drink deep of the Whore's Cup which she holdeth in her Hand, (which is within full of deadly Poyson, tho' Gold without) till they make themselves drunk with the Wine of her Fornications, and abominable Idolatries. These are *Spiritual Wickednesses in High Places*; upon which whosoever *Evangelically Repents*, must be sure to turn his Back.

And so we must Turn from all Iniquity. For Persons may be Reformed in some things, and yet be in a Dangerous State.

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St. Paul informs us, that before his Conversion, such was his circumspect Conversation, that as *touching the Law he was blameless*. Phil. 3. 6. And yet at that Time he ranks himself with the Worst of Men; for he says he was a *Blasphemer, a Persecutor of Christ*. 1 Tim. 1. 13 in his People. So that we may see that true Repentance is more than Skin-deep, it must reach to the *laying aside of every weight, and the sin that doth so easily beset us*. I shall conclude this with the Words of the Psalmist. *I hate every false way, but thy Law do I love*. Psal. 119. 163.

Again, There must be a turning unto God, in order to compleat this Work in us. *Therefore also now, Saith the Lord, turn ye even to me with all your Heart, &c.* Thus as we are to turn from all False Worship and False Worshippers, Such who Teach for Doctrine the Traditions of Men, so we must turn to God and Worship him in Spirit and in Truth; for such he seeketh to Worship him. We must Forsake and Abominate all the Inventions of Men, and Obey from our Hearts the Pure Institutions of Christ. It is possible indeed that Men may forsake the Abominations of the Roman Whore, and yet not Obey the Precepts of Christ, but Reject them, and that from Various Considerations: Some under the Pretence of wanting an Administrator, or Miracles; Some to Gratify and Please their own Sensual Appetites: One shift or other
the

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the Devil hath to deceive them with, and to keep them from Obeying the Blessed Jesus.

Consider therefore that there must be a turning from all manner of Sin and Uncleaness, and a turning to Righteousness. Men that do not turn to God by obeying his Son, by whom alone they can come to the Father, let them think of themselves what they will, and speak Peace to their Consciences, when God hath not spoken it, sure it is they are not *True Penitents*, but are yet in their Sins; and as our Lord Luke 13.3 hath taught us, *Except they Repent they will Perish.*

Now in order to *Repentance*, it is necessary that we should be truly sensible that we are Guilty of *Fleshly Sins*, and of *Spiritual Sins*; for *Repentance* will never be truly wrought where there is not first a Sight and Sense of Sin: And therefore to awaken our Minds, and induce us to a thorough *Repentance*, the holy Apostle St. Paul assures both Jews and Gentiles that they are Sinners. *We have all sinned* Rom. 3.23 (says he) *and come short of the Glory of God.* And if we add to this, that Men before *Repentance* are Servants to Sin, and under the Power and Dominion of Satan, being captivated at his Will. There is enough one would think to engage every one of us to break off our Sins by *Repentance*, and our Iniquities by turning to God.

I. If

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1. If we consider that before *Repentance* we are Slaves to Sin; for so the Apostle argues. *His Servants ye are, to whom ye* Rom. 6. 16 *Obeys, whether of Sin unto Death, or of Obedience unto Righteousness.*

The Impenitent Man is a Servant to Iniquity, every Lust hath him at Command: His foul Thought is not only the Mother to conceive, but to bring forth that Hideous Monster Sin. And what is Sin the Mother of? Why it brings forth Death.

2. Men before *Repentance* are under the Acts 26. 18 *Power of Satan*, they are govern'd by Col. 1. 13 *him*, he is their Lord and King, he blinds their Eyes and hardens their Hearts, &c. He Commands, they go; He Tempts, they yield; they are at his Beck, they are the miserable Subjects of his dark Kingdom. O what a sad State are Men in that have not Repented! What Man can content himself in being under such a Governour? Who can be satisfied to border upon, much more to reside in such Dominions, where there is nothing but Confusion and every evil Work?

Sinner, whoever thou art, thy Condition is that of a Captive to the Prince of Isa. 61. 1. *Darkness*, and he uses thee as his Vassal; 2 Tim. 3. 26. *who at his Pleasure (as it were) leads thee into all manner of Sin and Uncleanness.* If he suggest unto thee, that thou mayest commit this or that Sin, dishonour God this
or

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or that way, how ready art thou to embrace his Temptations? Nay, thy Feet are swift to run at his Command. How loathsome a State (methinks) should this appear to be? And with what a Detestation should Men look upon Sin and their Evil Ways? And let Christ's Voice prevail with them to turn to God by a Timely and Hearty Repentance. And that this Work may be accomplished, let poor Sinners take Notice of the Train of Evil Companions that attends them in their Sins.

(1.) *Fear attends them: A Tormenting Slavish Fear, which Creates a continual Gnawing in their Souls. This is plainly manifested, if we take Notice of our first Parents. And the Psalmist gives us this Account of* Psal. 53. 5. *Sinners in his Time, that They were in great Fear, where no Fear was. And how Foolhardy or stout soever they may seem now to be, or when they are making merry with their wicked Conforts, yet the Time will come, when their Hearts shall fail for Fear.* Rev. 6. 16. *The Apprehension of Wrath, and View of Divine Indignation makes them Fear: Nay, they are sorely afraid of the Things that must shortly come to pass; For they have not God on their side.* Hos. 10. 8.

(2.) *Impenitent Souls are attended with Horrour of Mind: For, says the Prophet, Is. 58. 22. There is no peace to the wicked, saith my God.* Ch. 57. 21

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It is possible for a little Time, they may be quiet and easie, and rowl (with a seeming Air of Satisfaction) in their Sins, as Swine in the Mire. Yet it is certain, Conscience will awake, and speak aloud for God, against the Sinner: And all the Op-
ates, wherewith he strives to lull himself asleep, will have no Effect when God comes to awaken the Mind. Then will the Spirit be wounded to that Degree, that it may truly be said, *Who can bear it?* For the Sinner knows not how to look up to God, having no Interest in him: He cannot call God *Father*, and when he cries, can be under no comfortable Expectation of an Answer, because *his Prayers are an Abomination to the Lord.* Prov. 18.
14. Ch. 18. 9.

(3.) Impeditent Sinners are attended with *Spiritual Blindness*: For the Apostle tells us, that *the God of this World doth blind the Minds of them that believe not.* And when the same Apostle comes to speak of the Gentiles in their unconverted State, He lets us know they were such that *Walked in the Vanity of their Mind, having their Understanding darkened, being Alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Hearts.* And again, *they became vain in their Imaginations, because their foolish Heart was darkened.* Ephes. 4.
17, 18. Rom. 1. 21.

(4.) Death

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(4.) *Death attends the Impenitent Soul:*

Jam. 1.15. For Sin when it is conceived bringeth forth Death. Hence we find the Duty we have been speaking of, is called *Repentance from Dead Works*: For all sinful Works end in *Death*. They are *Dead Works*, because they are *Deadly*: They are hurtful and injurious both to Body and Soul. They are *Dead Works*, as they proceed from a *Spiritual Death*, and will end in an *Eternal Death*: For we are assured that *the Wages of sin is Death*. And none can escape this, but those *who turn to God by Repentance*. All these Evils, with many more of the like Nature, do wait on and accompany poor Sinners: Such is the State of the Wicked Person, who after all the Methods used by the Almighty, cannot be prevailed on to repent of his evil Ways, that he may Live and not Die Eternally. And this leads me to the next Head.

II. *We are to Consider the Means that God hath appointed, in Order to bring Persons to Repentance.* And

First. God hath appointed the Preaching of the Gospel to open the Eyes of poor Sinners, to shew them their Sin and Misery, that so they may be brought to Repentance. This Doctrine was taught by *John the Baptist*, who was to prepare the Way for

for our Saviour, and when our Blessed Lord entred on the Work of the Ministry in a Publick Manner, this was the Doctrine that fell from his Precious Lips, *The Time* Mark 1.15 *is fulfilled, and the Kingdom of God is at hand: Repent ye and believe the Gospel.* And it is this Way that St. Peter directs the Jews (who were pricked at their Hearts) to come at Salvation: And Holy Paul in his Discourse with King Agrippa, Informs us that in Obedience to the Commission he had received from his Lord and Master, *He* Acts 26.20 *shewed first unto them of Damascus, and at Jerusalem, and through all the Coasts of Judea, and then to the Gentiles, that they should Repent, and turn to God, and do Works meet for Repentance.*

But to proceed unto the Third Head.

III. We are to consider the Encouragements God affords to Induce poor Sinners to Repent.

First, God Encourages Persons to Repent, by Promising to Forgive the Sins of all such who in this Humble Way do make their Applications to Him: Therefore says the Apostle, *Repent and be Converted that* Acts 3.19 *your Sins may be blotted out* And we are Assured by St. John, that *If we Confess our* 1 Joh. 1.9 *Sins, God is Faithful and Just to Forgive us our Sins, and to Cleanse us from all Unrighteousness.* Now what Greater Encouragements

ragements would poor Souls wish for? Who would not Repent, and Turn from Sin, when there is an Assurance of Pardon from that God which cannot Lye? This is the Way the Lord proceeds in to reform *Israel*, and therefore after the Exhortation to put away the Evil of their Doings, God declares *though their Sins be as Scarlet he will make them as white as Snow; though they be Red like Crimson they shall be as Wool.* And the same *Jesus*, who as a Prince commands us to Repent, as an Exalted Saviour will assuredly *Forgive* the Sins of such Persons who with a true Contrition of Soul call upon him.

Secondly, God Encourages Sinners to Repent by the Promise of Life. *The Wages of Sin is Death, but the Gift of God (to all true Penitents) is Eternal Life, through Jesus Christ our Lord.* Therefore says the Holy Prophet, *When the Wicked Man turneth away from his Wickedness that he hath committed, and doth that which is Lawful and Right, he shall save his Soul alive. Because he considereth and turneth away from his Transgressions that he hath Committed, he shall surely live, he shall not die.*

Thirdly, God hath declared himself ready to Accept of Poor Sinners, though never so Vile, if they Repent. The Greatness nor Number of our Sins can prevent our Acceptance

Acceptance with God through Christ, upon sincere Repentance, and therefore we are Affured by the Lip of Truth, that God will in no wise reject those that come to Him. And that the Almighty may shew how willing He is to Receive the returning Souls, He Desires

(1.) That they would Repent and Turn, that He may accept of them; and to this End He waits with Long-suffering, and seems as it were to Triumph in an Opportunity to say unto the Repenting Soul, *I, even I, am He that blotteth out thy Transgressions for my own Names sake, and will not Remember thy Sins.* He delights not in a Sinner's Destruction, and is therefore desirous that such would Repent, and turn from their Transgressions, that so Iniquity may not be their Ruin. Nay He swears by Himself, who can swear by no Greater, that He is so far from taking Pleasure in the Death of him that Dieth, that He begs of them to turn and Live.

The Impenitency of the Jews drew Tears from the Blessed Jesus, and made him in a Mournful Stile to say, *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto Thee. How often would I have gathered thy Children together even as a Hen gathereth her Chickens under her Wings, and ye would not?* These Words do most plainly expresse the Desire

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Christ had for the Welfare of his People, and they also manifest the strong Affection he had for them who were in a Perishing State and Condition.

(2.) The Holy Scriptures abound with Instances of Pardoning Mercy, and thereby we are assured of that Readiness there is in God to receive even the worst of Sinners into his Favour. *Mary Magdalen*, though Possess'd with Seven Devils, yet becoming Penitent, was received by the *Blessed Jesus*: And *Paul* tho' a Violent Persecutor of the Church of God, yet he obtained Mercy. But to proceed,

1 Tim. 1.
13.

IV. *We are to make some Use of this Doctrine.* And

First, From what hath been said we may Learn that *Repentance* is One Principle of *Christ's Doctrine*. It is what He Himself Preach'd, and what His Apostles and Ministers Declared to the World as a Truth, by Virtue of that Commission they Received from Him. And this is Agreeable to the Prophecies that went before concerning Him. That *Repentance and Remission* of Sin should be Preached in his Name, among all Nations, beginning at *Jerusalem*. And the Ministers of *Christ* are to be Witnesses of these things.

Luke 24.

47.
48.

Secondly,

Of Repentance.

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Secondly, As it is a *Doctrine of Christ*, so it is a *Command of God*, as is Testified by the Apostle when he was Preaching at *Athens*. He Declares that now God Commands all Men every where to Repent; *because He hath appointed a Day in which He will Judge the World in Righteousness by that Man whom He hath Ordained, whereof He hath given Assurance to all Men, in that He hath Raised Him from the Dead.* Ac. 17. 30, 31.

Lastly, We may Observe that what Christ and His Disciples have Taught, and what is Evidently Declared to be the Mind and Will of God, must most certainly be the Duty of all Men to Perform; for whosoever shall refuse to hear what Christ hath Taught, God will require it at their Hands: And therefore in the Consideration of these things, Sinners should be Perswaded, and that without Delay, to Repent and turn to God: least He fill them with new Delusions, and bring their Fears upon them.

This Doctrine should be a Caution to all Men not to delay Repentance or the Harkening to Christ's Voice while 'tis call'd to Day: We should seek the Lord whilst He may be found, and call upon him whilst he is near. We must Observe there are Seasons of Grace, and proper Times wherein God will be found of those that seek him; Isa. 55. 6.

Therefore let us take Care that We lose not these Seasons, least in the End we find no Place (but Hell) for Repentance. For the Lord now calls upon Us to Repent, and let it be our Care, to Answer at his Reproof. For if we do not, there will come a Time even of Fear and Destruction, which will come Suddenly as a Whirlwind, and we may call upon him but he will not Answer, tho' we seek him Early we shall not find him. I shall Conclude with the Words of St. Peter, Repent ye therefore and be Converted, that your Sins may be blotted out when the Times of Refreshing shall come from the Presence of the Lord.

SECT. II.

Of Faith towards God.

The next thing in Order in the Doctrine of Christ, is Faith towards God: Of which I shall now briefly Treat.

God hath in his abundant Mercy and Grace provided Help for wounded Sinners; for such that truly Repent and come to him in the Exercise of Faith, that they may be Healed of their Leprosie of Sin and be also delivered out of the Power of Satan, and Translated into the Kingdom of his Dear Son:

Of Faith towards God.

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Son: That being Justified by Faith they may Rom. 5. 1.
have Peace with God through Christ Jesus.

Who, as Moses lifted up the Serpent in the
Wilderness was lifted up: that whosoever be- John 3.
lieveth on him should not Perish, but have 14. 15.
everlasting life. Now in order to our ob-

taining a share in this Life, we must have
Faith towards God. In the Discourfing of
which Grace, I shall

I. Consider what it is.

II. Why it is called Faith towards God.

III. Whose Act it is, and how it is
wrought in the Soul.

IV. Make the Use of the whole.

I. I shall Consider what Faith is. It is
a Grace of the Spirit of God, whereby we Af-
sent to the Truth of those things which God
hath revealed to us in his Word, and depend
on the certainty of his Promise for accomplish-
ing what he hath declared. Therefore the
Apostle tells us it is the Substance of things Heb. 11. 1.
hoped for, and the Evidence of things not
seen. It is a confident and firm Expecta-
tion of the good Things God hath pro-
mised. It evidences the reality and cer-
tainty of Future Things, it realizes the In-
visible Realities of another World to our
Minds, and causes us to believe them as
strongly

Of Faith towards God.

strongly as what we see with our Bodily Eyes.

That it is a *Grace of the Spirit of God*, is evinced by its being placed among the *Fruits of the Spirit*. And the Apostle to the *Ephesians* assures us it is the *Gift of God*. And therefore though Faith be an Act of the Will, yet it is not so, as acting by its own Natural Faculty alone; but we are excited to, and made capable of Believing by the Divine Grace preventing and assisting of us.

And it is by this Grace that we depend upon God for a Supply of all Grace here, and the being received into Eternal Glory hereafter.

II. I shall consider why this is called *Faith towards God*.

First, It is called so because it is placed on the Lord Jesus Christ, who is God and Man: And hence the Apostle tells us he *Testified both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards the Lord Jesus Christ*. The Blessed Jesus is proposed as the great Object of *Gospel saving Faith*; and since the Gospel declares this Jesus to be God, *i. e.* of the same Essence with his Father, That Faith which is fix'd on him may truly be called *Faith towards God*. The Holy Apostle St. *John* assures us that this is the *Commandment*

Of Faith towards God.

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ment of God the Father, that we should believe on the Name of his Son Jesus Christ.

And then he informs us that this Jesus is *Ch. 5. 20.*
the True God, and Eternal Life. And as

such the true Believer receives Christ, and depends on him for Life and Salvation:

And therefore Holy Thomas acknowledges him as *his Lord and his God.*

Joh. 20. 28

Secondly, This Faith may be called Faith towards God, because it is exercised in God the Father: And that in these Respects.

1. It looks upon God as a Merciful God, who is ready to Forgive those that come to him through Christ Jesus. The Mercy of God is most plentifully manifested in the Holy Scriptures; for therein the Almighty hath declared himself to be the Lord God, Gracious and Merciful, Long-suffer-
Excd. 34. 6
ing, Abundant in Goodness and Truth. And

in such a Description of God the Holy Prophet seems to Triumph. *Who is a God*

like unto Thee? that Pardoneth Iniquity, *Micah 7. 18.*

and passeth by the Transgressions of the Remnant of his Heritage? He retaineth not his Anger for ever, because he delighteth in Mercy.

It is this Attribute of God that our Faith must be fixed upon, in order to induce us to make our Returns to him; for naked Justice would strike too great an Awe upon the Soul: And therefore it is that the Almighty, as it were, chooses to make

Himself

Of Faith towards God.

Himself known in the soft and cool Ideas of Grace and Mercy, rather than by the terrible Appearances of Majesty and Power.

2. Faith is exercised towards God as a Faithful God; and so the Soul is encouraged to depend on him. This is one Way that the Great God takes to embolden his People in their Depending on him. Hence Deut. 7. 9. says Moses to Israel, *Know ye therefore that the Lord thy God is God, that Faithful God which keepeth Covenant, and Mercy, with them that love him and keep his Commandments to a Thousand Generations.* And St. Paul assures the Saints that *He is Faithful who hath called them.* And from this Consideration he endeavours to Establish our Faith in the Promise of God, especially in delivering of us from the Temptations of Satan. 1 Thes. 5. 24. 1 Cor. 10. 13.

3. Faith is exercised towards God as Almighty, and so consequently able to save those that come to him. This is the Argument that encourages Abraham, and supports his Faith, and that enables him to follow God into a Land that he knew not. *I am the Almighty God; walk before me, and be thou perfect.* It is Faith in God on this Account that encouraged him to offer up his Son Isaac; for he ^{18.} knew the Power of God, and ^{19.} believed that

Of Faith towards God.

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that from Ashes he was able to restore his Son to him again: And therefore he is said to have received him in a Figure. And the Apostle James assures us that God is *able both to save and to destroy.*

Jam. 4. 12.

4. Faith is exercised towards God as being satisfied for the Offence committed against him, and as well pleased with those that come to him through Christ, and so ready to be reconciled to poor Sinners. God hath declared himself satisfied by the Sacrifice and Blood of Christ Jesus; and therefore his Offering up himself to God is said to be of a *sweet smelling Savour.* Eph. 5. 1. And hereupon God declares him to be *his beloved Son, in whom he is well pleased.* Mat. 3. 17. And hence it is that *there is no Condemnation to them that are in Christ Jesus.* Rom. 8. 1. For Christ presents himself in the Presence of God, to make Intercession for us, and he pleads the Satisfaction given by himself, and the Forgiveness which is promised on that Account. Therefore the Blood of Christ is said to *speake better things than the Blood of Abel.* Heb. 12. 24.

But further, True Faith looks upon God as reconciled in Christ Jesus; for so he proclaims himself to be, and he assures those that come to him, that *he will not impute their Trespases to them.* 2 Cor. 5. 19. So that now, God is willing to be a Friend to his Enemies, and accordingly hath commended his

Rom. 5. 8.

Love

Of Faith towards God.

Love to us, in that while we were yet Enemies, in due Time, Christ died for us. By all which we may discern that it is God through Christ who must be the Object of our Faith; through whom alone we can look upon God as well-pleased, satisfied, and Reconciled unto the chief of Sinners. For it is Christ alone who hath given himself a Ransom for all. And who by the Grace of God hath Tasted Death for every Man. And therefore He only is the Way, the Truth, and the Life. And no Man can come unto the Father but by him.

1 Tim. 1.
15.
Ch. 2. 6.

From all that hath been said we may see that although the Faith here spoken of be called *Faith towards God*, yet there must be a Preciousness beheld in *Christ*, and a Sufficiency in his Death, together with a Necessity of his being embraced by us; that so Christ may

Luke 10.
34.

First, Heal our Wounds, by pouring in the Sovereign Oyl of his Blood into them, as the good Samaritan did to the Man that fell among Thieves: For it is by the Wounds of Christ that we must be Healed; because the Chastisement of our Peace lay upon him. He was wounded for our Iniquity, and slain for our Sins. The Just (says the Apostle) died for the Unjust, that he might bring us to God, being put to Death in the Flesh but quickned in the Spirit: For he his own self bare our Sins, in his own Body on the Tree.

1 Pet. 3.
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Ch. 2. 24.

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Secondly, That Christ may cleanse us from all Sin, and that in Respect of its *Guilt, Filth and Power.*

As to the *Guilt* of Sin, the Soul which Acts Faith towards God, believes that Pardon only comes by Christ Jesus. *He seeth* 2 Cor. 5. *God in Christ reconciling the World to himself, not imputing their Trespases unto them.* He looks upon Christ as *the Lamb of God*, Joh. 1. 29. *that alone can take away the Sin of the World.*

The *Filth* of Sin also he sees removed by the Blood of Jesus; and hence it is, that St. John admires his Love, in this Work of *Washing us from our Sins in his Blood.* And this is the only Way by which we come to have our Hearts sprinkled from an Evil Conscience, and Bodies wash'd with Pure Water.

And then as to the *Dominion* of Sin, that is only destroyed by the Power of Christ. It is that Jesus, *who through the* Heb. 9. 14. *Eternal Spirit offered himself without Spot to God, who also purges our Consciences from Dead Works.* It is his Grace that preserves us from the Dominion of Sin and Satan. It is through Christ that we are enabled to draw nigh unto God with a true Heart, and in full Assurance of Faith: For nothing short of his Divine Arm can break our Chains, and set us at Liberty from the Reigning Power of Sin in us.

Thirdly,

Thirdly, We must behold a Preciousness in Christ before we shall look to him, that we may be presented blameless to God another Day; or as St. Jude says, that we may be *Faultless in the Presence of his Glory*. For Christ having made Peace by his Blood, by him we are all reconciled to God: So that those who were sometimes alienated from God, and were Enemies to Him in their Minds by wicked Works, are now reconciled by *the Body of Christ's Flesh*, and so we are *presented Holy, Unblamable and Unreprovable in the Sight of God*.

And this is only accomplished by our Looking to, or Believing in the Lord Jesus: For in all these Things the Sinner beholds himself in a polluted lost Condition, and sees no Way to escape *Death* but by Christ: There being *no other Way given under Heaven, among Men, whereby we can be saved*. Hence it is that the Sinner goeth to Christ, and presenteth himself nakedly before him, as in his Pollution, and sinful Condition, looking to God through Christ, that so he may be *accepted through the Beloved*. And that he may be justified thro' Christ, as the Lord his Righteousness. For it is he only who of God is made unto us, *Wisdom, Righteousness, Sanctification and Redemption*.

Now from hence we may easily discern, that the Sinner cannot, nor doth look on himself as always Accepted, Justified, and Sanctified;

Of Faith towards God.

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Sanctified; for before there is the Exercise of *Faith towards God*, through Christ, Persons are in Scripture Account esteemed *without God, and Strangers to the Covenant of Promise*. Nay, they are under Guilt and Unholy: And therefore when the Apostle tells us that the *Unrighteous shall not inherit the Kingdom of God, nor Fornicators, nor Adulterers, &c.* He adds, *But such* (before Conversion) *were some of you.*

The Sinner therefore looks upon himself as not accepted by God before, or otherwise than by Faith in the Beloved, in and by whom he is received into the Divine Favour: Neither can he esteem himself as always having been in a justified State, but as once *under Guilt and now justified by Faith.* Rom. 5. 1. And therefore when a poor Sinner is enabled to exercise *Faith towards God*, and that in and through Christ, there are then a great many Priviledges which such an One may behold, as belonging to him by Virtue of an Interest in the Love of God thro' Jesus. And now such a Person becomes

(1) A *Child of God* an *Heir of Heaven*; nay, a *Joynt-Heir with Christ*. So says the Apostle, *Ye are all the Children of God by Faith in Christ.* And St. John speaking of Christ, assures us, that *To as many as receive him, to them he gives Power to become the Sons of God, even to as many as believe on his Name.* Joh. 1. 12. And thus the Poor Sinner who

who was before a *Child of Wrath*, is by Faith become a *Son of the most High God*, and Brother to the Lord of Life and Glo-

Rom. 8. 17. ry. And says St. Paul, *If we are Children, then Heirs; Heirs of God, and Joynt-Heirs*

1 Tim. 4. 8. *with Christ.* And to be an *Heir with Christ*

is to be an Heir to no small Inheritance; for it entitles us to a *Crown* that admits of

Rev. 3. 21. no Decay: To a *Throne* that is immovea-

Luke 12. 32. ble; to a *Kingdom* that is incorruptible and cannot be moved. And tho' now it is

manifest, that we are the *Sons of God*, yet it doth not so fully appear what we shall be; our Minds cannot conceive, much less can our Tongue express the Glory and Greatness of that Inheritance we are Heirs of.

(2.) Another Priviledge that belongs to the Believing Soul is Union with Christ

Gal. 5. 30. Jesus; therefore says the Apostle, *We are Members of his Body, of his Flesh, and of his Bones.* There is such an Oneness, that if

we are Believers, Christ is said to be in us, and we are said to be in him; *He is the*

John 15. 1. *true Vine, we are the Branches:* From him we receive Vital Strenth and Nourishment. *He is our Head, and we are the Members of his Body.*

(3.) As a necessary Consequence of this, the Believing Soul enjoys Communion and Fellowship with God, and Christ Jesus:

1 Joh. 1. 3. Thus says St. John, *Truly our Fellowship is with*

Of Faith towards God.

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with the Father, and with his Son Jesus Christ. And thus our Lord promises that he will come into, and sup with those that open the Doors of their Hearts to him.

(4.) Such Persons who exercise Faith towards God, in and through Christ Jesus, have the Liberty of Access to God, and may be assured to find Acceptance with him: Thus St. Paul speaking of Christ to the Ephesians, says, *Through him we both have Access by one Spirit to the Father.* Nay, says he, *In him we have Boldness, and Access with Confidence by the Faith of him.*

And then, says our Lord, *If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.* And certainly it is no small Priviledge to have the Liberty of going to the Throne of Grace, and to be under a Promise of having our Prayers answered. To have the Ear of an Earthly Prince is what is mightily courted and valued amongst Men: But how much more valuable must it be to have Admittance into the Presence of the King of Kings? and withal to be assured that he will deny us nothing that we shall ask of him. But I shall pass this, and come to the next Head.

III. We are now to Consider whose Act Faith is, and how it is wrought in the Soul. Faith is most certainly an Act of the Creature,

Creature, and is seated in the Heart. So says the Apostle, *With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.* The Grace by which we are enabled to believe, comes from God, but the Act of Believing is our own.

And then, as to the Means by which this Grace is wrought in us, we must observe, that the Spirit of God is the principal Agent, and therefore Faith is reckoned amongst the *Fruits of the Spirit.* Now the Spirit works Faith in the Heart, not only by his own Operating and Working in our Hearts, but also in an Especial Manner, by the Preaching of the Word. And therefore says the Holy Apostle, *How shall they believe in him of whom they have not heard? Wherefore we are obliged to hear the Word Preach'd; because Faith comes by Hearing.*

Rom. 10.
14.

The Heart of a Man is perswaded, and made willing by the Arguments of the Word. The Word is the Weapon which the Spirit makes Use of to Cut (as it were) a Way into our Hearts, to make Room for Christ to dwell there by Faith: So that the Faculty of Credence which God hath placed in the Heart of Man, is by the Means of the Word stirred up to its proper Exercise, and that in a voluntary Way and Manner. We are not *Forced or Compelled* to credit this Thing or that, but by Arguments drawn from the highest Reason in

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Of Faith towards God.

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in the World, offered to us by the Spirit in the Word of God: So that the Man is brought willingly to credit or believe the Gospel when it is Preached, and so to depend on Christ for Salvation, or else he as readily rejects all that is offered to him. And that he is not forced to either, will appear, if we consider the following Particulars.

First, Because God doth require Men to lay up his Words in their Hearts. Which they could not do, if they had not the Faculty of Credence. And hence it is, that Men are required to believe. And Unbelief could not be a Sin, if those Men who do not believe were incapable so to do. Whereas we are informed that Unbelief is not only a Sin, but the Sin by Way of Eminency: That Sin which makes a Man culpable above all others: 'Tis therefore truly called the condemning Sin: And Men perish because they believe not. Deut. 10. 13. 2 Thes. 2. 10, 11.

Secondly, God doth not do as Pharoah did, when he required the Toll of Bricks, but denied the Straw, viz. require that of Men that they cannot do; that were Pharoah like, whom God punished as a Tyrant. Nay, and for God to require Men to believe upon Pain of his Displeasure, and their utter Ruin, and they not endued with such a Faculty as to believe the Gospel

Of Faith towards God.

when it's Preached to them, were to render God too much like unto *Pharaoh*, who according to Scripture Account doth no Way resemble him; for he is a God that delighteth in Mercy, and doth not exercise such Cruelty, *His Ways are equal*. He first gives before he requires an Improvement from any Person.

Ezek. 18.
25.

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Thirdly, God complains that Men do harden their Hearts, and reject his Law: *Hear O Heavens, and give Ear O Earth, for the Lord hath spoken, I have nourished and brought up Children, and they have rebelled against me; the Ox knoweth his Owner, and the Ass his Master's Crib, but Israel doth not know, my People do not consider. Ah sinful Nation, a People laden with Iniquity, a Seed of evil Doers, Children that are Corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto Anger, they are gone away backward!* The Lord complaining thus of his Peoples not knowing him, doth strongly import that they were endued with such a Faculty of Reason, that they might have known him. If they did not, Where was the Fault? Not in God: If it were, How is it he complains? But if God were wanting either in giving them such a Faculty of Reason, without which they could not know him, or in denying them the Means of knowing, whereby they should be brought to Understanding, he then

Isa. 1. 2,
3, 4.

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Of Faith towards God.

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then complains against them for that he himself is wanting in, which were absurd to imagine.

Fourthly, Because Men that reject God and his Ways are said wilfully to reject him: *Christ saith to the Jews, Ye will not come to me that ye may have Life.* They will not come, doth Import no less than that they had Ability to come, for otherwise it had been more proper for *Christ* to have said, *Ye cannot come*, which had argued an Inability in them to come; which he doth not, but saith, *Ye will not*; which implies a wilfull Neglect in them, and a refusing to do that which they were Abilitated to do, and that by reading the Scripture which Testified of *Christ*; which could not be, unless they had the Faculty of *Credence* for to read the Scriptures, without it, would have given them no more nor other Testimony of *Christ*, than if they should make no mention of him. John 5. 40.

Fifthly, Because God and Christ do desire that Men had Hearts in them to keep his Commandments; *O that there were such a Heart in them that they would fear me, and keep my Commandments alway, &c.* God doth not desire there should be such a Heart in them that he had not given them; that were strange to think; but God having given them an Heart endued with Ability of Reason, and *Credence*, whereby his Deut. 5. 29.

Of Faith towards God.

Fear might be wrought in them, and his Commandments kept by them, doth desire they might have such an one as he had bestowed on them, which he by his Prescience knew they would not have, but through Rebellion decline his Fear, and cast away his Commandments, or that they had done it already; which makes him say, O that there were such an Heart in them! *Christ* also saith to *Jerusalem*, *Would thou hadst known in this thy Day the things that belong to thy Peace, but now they are hid from thine Eyes, &c.* Which plainly sheweth, that they had the aforesaid Ability; for *Christ* would have gathered them together, but they would not: *Christ* doth not say they could not, but they would not, though *Christ* would.

Sixthly, Because God doth command Men (by his Servant *Moses*) to choose Life, *I call Heaven and Earth to Record this Day against you, that I have set before you Life and Death, Blessing and Cursing; therefore choose Life, that both thou and thy Seed may live.* Can any rational Man suppose, that there is not a Faculty of Credence in Men, when they are commanded to choose Life? How should they be able to distinguish between Life and Death when it's set before them? and believe the Benefit of the one and the Discommodiousness of the other, if they had not such a Faculty?

Again,

Deut. 30.
19.

Deut. 30.
15.

Again, Some are under Wrath, even the Wrath of the Most High God, because they hated Knowledge, and did not choose the Fear of the Lord, which could in no wise be, if there were not such a Faculty as afore said, and Freedom of Will to choose or refuse, which further appeareth, for the Lord saith *Yea they have chosen their own Ways, and their Soul delighteth in their Abominations; I also will choose their Delusions, saith the Lord, and will bring their Fears upon them, because when I called none did answer, when I spake they did not hear, but they did evil before mine Eyes, and chose that in which I delighted not.* If they had not Freedom of Will (proceeding from a Faculty of Credence placed in their Hearts, whereby they might believe Good to be Good when it was declared to them) to choose the Lord's Fear, that which he delighted in; they must choose that which he delighted not in, or nothing; and how that can be said to be chose, I cannot understand; Chose being such a thing as must of necessity suppose, that he that chooseth leaves as well as takes, and that must be freely too, or else it cannot be chose; for what a Man is forced to take is not chosen by him; therefore Mary is said to have chosen that good Part which shall not be taken away from her. And because Solomon preferred Wisdom before Riches, or Long Life, therefore his Choice pleased the Lord.

Prov. 1.

24.

25.

26.

Isa. 65 3, 4

Luke 10.

42.

1 Kings 3.

9, 10, 11.

Deut. 30.
14.

Seventhly, The Scripture saith that the Word is nigh Men, in their Heart, and in their Mouth, to do it. And therefore we may be assured of their Capacity to receive this Word into their Heart; for Persons may hear the Word as long as they live, and if they have not an Ability to receive the same, they can never be profited thereby. And how is it possible that they can or should do that which it is impossible they should credit or believe is what is fitting, or ought to be done? Now that Word which is said by the Prophet to be nigh us, is by the Apostle Paul declared to be the Word of Faith; which, says he, We (the Ministers of Christ) Preach: And therefore he adds, If thou shalt confess with thy Mouth the Lord Jesus Christ, and shalt believe in thine Heart that God raised him from the Dead, thou shalt be saved.

Rom 10. 7.

8. Ministers of Christ) Preach: And therefore 9. he adds, If thou shalt confess with thy Mouth the Lord Jesus Christ, and shalt believe in thine Heart that God raised him from the Dead, thou shalt be saved.

1 Chron.
22. 9.

Eighthly, God doth require that Men should set themselves to seek and serve him with all their Hearts and Souls. And it is the Advice which David gives to his Son Solomon, that he should serve the Lord with a perfect Heart: And our Lord informs us that we are obliged to Love the Lord our God with all our Heart, and with all our Mind, and Strength.

C. 1. 28. 9

Mar. 22. 37

Now either to seek the Lord, or to serve Him, if they had not the Faculty of Credence,

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Of Faith towards God.

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Credence, were impossible; because it is an Act and Work of the Man to do so freely: For when the Heart is enlightned by the Preaching of the Gospel, what remains, is certainly on the Man's Part to perform: And therefore Men are condemned for *not believing*.

If it were indeed as some Persons Teach, that Men are wholly Passive in all good things, then God must be said to believe for us, and not we for our selves: And then why are Men required to *Repent* and *Believe* if it be God that does both? To what End is the Gospel Preached, or why do Persons read the Word, if they have not a Capacity to believe that which they hear or read? To what End is the Gospel Preached, or why do Persons read the Word, if they have not a Capacity to believe that which they hear or read? Nay, how is it possible that Faith should come by hearing, if it were so? God indeed doth present to us the Object of Faith, *to wit*, *Christ*, and *himself* through *him*, and he doth perswade and draw us to look to this Object, by many Soul-convincing Arguments: But after all this, it must certainly be our Task to *close* in with these HO. 11. 4. Perswasions, to follow these Cords of Love, and so to receive God in Christ Jesus by Faith, for the saving of our Souls. But I proceed.

IV. I shall now make some Use and Improvement of this Doctrine. And

1 John 1.
23.

Acts 16.
31.

First, From hence we may Infer that the Faith we have been speaking of is a Principle of Christ's Doctrine that came from his own Mouth, as has been shewn already; and it is what was frequently Preach'd by his Apostles and Followers. *This* (says St. John) *is the Command of God that we should believe in him whom he hath sent.* And Paul and Silas said unto the Trembling Jaylor, *Believe, and thou shalt be saved.*

John 3. 18

19.

1 John 5.
10.

Secondly, From hence we may Learn how great the Sin of Unbelief is. If to Believe be our Duty, then not to do it must be our Sin: And it is a Sin of no small Size, or Pale Complexion; for it is the great Condemning Sin of the World: Because, *as he that believeth in Christ is not Condemned, so he that doth not believe in him is Condemned already, because he hath not believed on the Name of the only begotten Son of God.* And therefore *This is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, because their Deeds are Evil.* And Unbelief is such an Evil as even gives God the Lye; for, says the Apostle, *He that believeth not, God hath made him a Liar.* Now the Unbeliever gives God the Lye.

(1.) Because

Of Faith towards God.

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(1.) Because he doth not believe the Record he hath given of his Son, which Record is, *That in his Son is Eternal Life.* But they that do not Believe will not come to the Son that they may have Life; they are for coming at Life another Way than that which God hath appointed, and so they give him the Lye.

(2.) God declares he would have all Men to be saved, through believing; and therefore he desires *they may come to the Knowledge of the Truth,* in Order to their believing it. Now as Unbelief locks up the Mind, and shuts the Door of the Heart against this Truth, so it charges the Almighty with a Falsity. 1 Tim. 2.4

Thirdly, This Doctrine should Teach us to be very Earnest with God in Prayer, that we may have his Grace to Rule and Govern in our Souls: It is a Duty required by him of us, and it is a Gift of his own, which he will bestow on them that ask him. The Grace of God is most freely Offered to all, and none are excluded from being Partakers thereof, but such that Exclude themselves. The Almighty cries; *Ho, every one that Thirsteth, come ye to the Waters, and he that hath no Money: Come ye, buy and eat, yea come, buy Wine and Milk without Money, and without Price.* Isa. 55.1,2 Wherefore do ye spend your Money for that
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Of Faith towards God.

Mat. 11.
28.

which is not Bread? and your Labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your Soul delight it self in Fatness. And the Blessed Jesus Invites all that are weary and heavy laden to come to him, and he promises to give them Rest. From which Places of Scripture there are these Two Things considerable.

Mat. 7. 7.
Luk. 11. 9.

1. The Freedom there is in God to bestow his Grace on all those that come to him. Sinners may have it without Money and without Price. Seek (says our Lord) *and ye shall find, Ask and it shall be given, Knock and it shall be opened unto you.*

Rev. 21. 6.

Soul shall live. And again says our Lord, I am Alpha and Omega, the Beginning and the End. I will give to him that is a Thirst, of the Water of Life freely. And therefore, The Spirit and the Bride, they say come, and

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let him that is a Thirst come, and whosoever will, let him come, and take of the Water of Life freely.

Thus we may see that Christ doth tender his Grace freely, without expecting a Reward, or looking for any Worthiness in us, save that we ask for it. And as he offers it freely, so he doth it Plentifully and Universally to all, *Whosoever will, &c.* Therefore he calls upon the *Foolish Sinners*, Pro. 1. 22. the *Simple Ones*, the *Scorners*, and such as 23. hate Knowledge, to turn to him. Therefore when Wisdom had builded her House, and hewn out her Pillars; had killed her Beasts, mingled her Wine, and furnished her Table, she sends forth her Maidens, and Crieth upon the High Places of the City, saying *Who so is simple, let him turn in hither: As for him that wants Understanding,* Pro. 9. 4. 5, 6. She saith unto him, Come, eat of my Bread, and drink of the Wine which I have mingled. Forsake the Foolish and live; and go in the Way of Understanding.

By all which it is plain that God and Christ do invite Sinners, even all of them to come and accept of Grace, to eat and delight themselves in Fatness, to drink and be satisfied, which is certainly Encouragement enough to engage Sinners to set about the Work; for he will entertain them: They shall be freely welcome to him; for he saith, *Him that cometh to me I will in no Wise cast out.* Christ stands and knocks at Joh. 6. 37. Rev. 3. 20. the

Acts 13.
47.
Iſa. 49. 6.

the Door; not to be kept out, but that the Sinner (by Faith) should open to him. Be encouraged therefore Souls to fly to God by Repentance, and the lively Exercise of Faith, yielding Obedience to his Commands; for, says the Lord, (speaking of Christ) I have set thee to be a Light to the Gentiles, that thou shouldest be for Salvation to the Ends of the Earth.

SECT. III.

Of the Doctrine of Baptisms.

THE Third Principle of the Doctrine of Christ, is the Doctrine of *Baptisms*: Not *Baptism* in the singular Number, but *Baptisms* in the Plural. Which we may consider thus.

- I. There is a *Baptism* that is *Commanded*.
- II. There is a *Baptism* *Promised*.
- III. There is the *Baptism* of the *Cross* or *Afflictions*. Which *Baptism* I would not be positively understood to affirm, is included in the Text under Consideration, and shall therefore chiefly speak unto the Two First. And

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I. I shall Treat of that Baptism which is Commanded, and that is the Baptism of Water; as I trust will appear plainly in the ensuing Discourse: And therefore for our more orderly speaking to this Head, I shall

First, Speak to the Divine Commission which gives Being to every Service, and makes that an Ordinance which otherwise is not so.

Secondly, I shall Consider the right Manner of performing this Ordinance.

Thirdly, I shall Consider who are the Proper Subjects of this Ordinance. And

Fourthly, I shall say something concerning the right or true Minister, by whom this Ordinance is to be Administred.

First, I am to speak of the Divine Commission. And this will shew us of what Authority the Baptism of Water is. And it is no less Authority than that of the Sacred Trinity that gives Being to this Ordinance. When our Blessed Redeemer was invested with the Regal Power of both Worlds as Mediator, He then gives Commission to his Disciples after this Manner. *All Power is given unto me in Heaven* Mat. 28. 18
and in Earth. Go ye Therefore, and Teach
all

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20.

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all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all Things whatsoever I have Commanded you: And lo, I am with you alway, even unto the End of the World.

Here we may observe, Our blessed Lord asserts his own Authority. *He has all Power in Heaven*: Which comprehends (as the Learned *Burkit* observes) “ A Power of
“ sending the Holy Ghost; A Power over
“ the Angels, and all the Host of Heaven,
“ and a Power to dispose of Heaven to
“ all that shall believe in Him.

“ Again, He has *All Power in Earth*,
“ which compr henes a Powerto gather
“ a Church out of all Nations, and Au-
“ thority to rule, govern and defend the
“ same against all its Enemies. So that
“ from hence we may learn, that all Pow-
“ er and Authority concerning the Church
“ of God was given unto Christ, and con-
“ ferr’d upon him, upon the Account of his
“ Meritorious Death, and Triumphant Re-
“ surrection. *All Power is given to me,*
“ *i. e.* as Mediator; but this Power was
“ inherent in him as God from all Eter-
“ nity.

Our Lord having thus shewn his own Au-
thority, he then delegates a Power to his
Apostles. *Go ye therefore and teach all Na-*
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her, and of the Son, and of the Holy Ghost.
Teaching them to observe all Things, &c.

Burkitt's
Expository
Notes.

" Here is a Threefold Power Delegated
" by Christ to his Apostles.

" 1. To Congregate and gather a Church,
" a Christian Church, out of all the Heathen
" Nations throughout the World. He had
" before confin'd them only to *Israel*, but
" now they must Travel from Countrey
" to Countrey, and Profelyte the Heathen
" Nations which before had been taught
" of the Devil, and were led away by his
" Oracles and Delusions. *Go and Disci-*
" *ple all Nations*, without any Distinction
" of Countrey or Sex.— So that the Apo-
" stles and first Planters of the Gospel had
" a Commission from Christ to go among
" the *Pagan Gentiles* without Limitation;
" and were not to take up their settled Re-
" sidence in any One Nation, but to Tra-
" vel from Countrey to Countrey, instru-
" cting them in the saving Mysteries of
" the Gospel.

" 2. The Second Branch of their Pow-
" er was, To Baptize in the Name of the
" whole Trinity. *Baptizing in the Name of*
" *the Father, and of the Son, and of the*
" *Holy Ghost*. Where we may Observe,
" That Persons are First to be Taught and
" Instructed, before they are admitted to
" Baptism: Nay, they must be so Taught
" and

Mark 16.
35, 16.

and Instructed, as to produce in them the Exercise of true Faith: And therefore St. Mark adds (after the repeating of our Lord's Commission) *Whoso believeth and is Baptized, shall be saved.*

“ 3. The next Branch of Power which
“ Christ Delegated to his Apostles, was
“ by their Ministry to press upon all their
“ Converts a Universal Observance of,
“ and Obedience to all his Commands.
“ *Teaching them to observe all Things, what-*
“ *soever I command you.* And then he adds
his own most Gracious Promise. *Lo I am*
with you always, even to the End of the
World.

Thus We may see what Commission the Ministers of Christ have, and how they are Authorized to *Baptize* such who are made *Disciples* to our Lord's Doctrine.

But, it is possible here we may meet with an Objection, and some may be ready to say, That the *Baptism* here spoken of, is not that of *Water*, seeing here is no Mention made of *Water* in the Text, And therefore it may be some other *Baptism*.

To this I Answer, that the *Baptism* here spoken of by Our Lord must be either that of *Water*, that of the *Spirit*, or of *Afflictions*; for we have no Account or Notice in the Holy Scripture of any other *Baptism*: And therefore I shall endeavour to shew that the *Baptism* here spoken of, cannot

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cannot be either that of the *Spirit*, or of *Afflictions*, and so consequently it must be that of *Water*. But,

First, It is not the *Baptism of the Spirit* that is intended in our Lord's Commission. And this will appear if we consider,

(1.) That it never was, nor is yet in the Power of any Man, or Company of Men to *Baptize* with the Spirit; This is a Pre-^{A^{cts} 5. 32.}rogative particularly belonging to God and Christ: Therefore says our Lord, *If ye* ^{Mat. 3. 11. Luk. 11. 13}*that are Evil know how to give good Gifts to your Children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?* And speaking to his Disciples of his Departure, says he, *I tell* ^{John 15.}*you the Truth; it is expedient for you that I* ^{26.}*go away; for if I go not away the Comforter will not come unto you: But if I depart I* ^{Ch. 16. 7.}*will send him unto you.*

(2.) The *Baptism* here spoken of is what the Minister must perform: He is Com-
manded to do it. Now it is not to be sup-
posed that Our Lord would require his A-
postles to do that which he knew was out
of their Power to do: This were to reflect
upon the Wisdom and Goodness of our Re-
deemer to an High Degree. But the *Bap-
tism of Water* is in the Power of Men to Ad-
minister, tho' that of the Spirit be not:

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And therefore we may justly conclude that 'tis *Water-Baptism* which our Lord intends in his Commission.

(3.) The *Baptism of the Spirit* is a *Promised Baptism*: But the *Baptism* here spoken of is *Commanded*; and therefore it cannot be that of the Spirit: For there is a mighty Difference between what Our Lord promises to his Members in General, and what he requires of his Ministers in an Especial Manner. But,

(4.) The *Baptism* spoken of in our Lord's Commission cannot be the *Baptism of the Spirit*; because the *Baptism* there Appointed is to be Administred *in the Name*, or by *the Power and Authority of the Spirit*. Now, how ridiculous and odd doth it sound, to Talk of *Baptizing with the Spirit, in the Name of the Spirit!*

Secondly, As I have shewn it is not the *Baptism of the Spirit* that is here intended, so neither can it be the *Baptism of Afflictions*: For it is not to be suppos'd that Our Lord would Command his Disciples to Persecute and to Destroy one another. He rather requires them to *bear one anothers Burthens*, than to lay any *Afflictive Weight* on one another.

It is not to be imagined that He who
 Rom. 12. 18. Taught his Followers to live peaceably with the

If the Doctrine of Baptisms.

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the World, should yet Command them to Gal. 5. 15.
fall out among themselves, and so hate and 2 Cor. 6. 3.
devour, 'till they destroy one another. No,
no, He exhorts the Members of his Body
to avoid offending one another, or troubling Phil. 1. 10.
one another. He advises them to have Salt
in themselves, and to be at Peace one with Mark 9. 50
another. And he most earnestly Prays for Joh. 17. 21
and Desires their Union.

Now from what hath been said I hope it will plainly appear that *Water-Baptism* is the *Baptism* Our Lord intends in his Commission, which his Ministers are to Teach and Instruct Persons into the Truth of, and withal to perswade them to submit thereto.

Besides, if we do but Consult the Practice of the Followers of our Lord, we shall be further Convinced that *Water-Baptism* is what our Lord Appointed. The Apostles who received their Commission immediately from *Christ*, no doubt were very well Acquainted with the Work that he sent them about : And in pursuance to that Power he Invested them withal, they go and Preach that Persons should *Repent* and be *Baptized*, that they may receive the Remission of their Sins, and be eternally saved.

Thus it was that St. *Peter* Preach'd to the Jews, and when they (being by his former Doctrine pricked in their Hearts) Enquire what they must do to be saved? Says he, *Repent and be Baptized, every One of You,* Acts 2. 38.

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in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. Here the *Objection* takes the like Place as before; but how groundless it is may easily be seen, if we consider that *the Promise of the Spirit* is annex'd to the *Baptism* these Persons are exhorted to submit to. Now how Harsh and Uncouth would the Words of the Apostle have been, if he should have Exhorted them to be *Baptized with the Spirit*, under the Promise of their Receiving the *Holy Ghost*?

But further, we find that this Duty of *Water-Baptism* was ratified and confirmed after the Ascension of Christ, as a Duty which we ought to submit to. The *Angel* that Appeared to *Cornelius* in the Vision, told him that *Peter* should acquaint him with what he was to do: And *Peter* also in a Vision was informed that he must go to *Cornelius*. Which being done, *Cornelius* Acts 10. 6. informs him, that He with those that were with him before God, were all of them
 33. ready to hear all things that were commanded him of God. And when *Peter* had Preached unto them the Word of Life, the Spirit fell on *Cornelius* and his House: Which was a plain Confirmation to *Peter* and to *Cornelius* also, of the Truth of the former Visions. Now when *Peter* saw this, he said, *Who can forbid Water that these should not be Baptized who have*
 47. *Received the Holy Ghost as well as we?* And
 he

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he commanded them to be Baptized in the Name of the Lord.

From all which we may Observe,

1. That *Cornelius* was told, and that by an *Angel* in a *Vision*, that *Peter* should acquaint him with what he ought to do.

2. *Cornelius* being thus informed, he expects that *Peter* should tell him what he must do: And therefore he saith that he with his were there before God to hear what was Commanded them of God.

3. The *Holy Apostle* hereupon Comanded *Cornelius* to be Baptized in Water. From whence I thus Reason, that either *Peter* did do as the *Angel* told *Cornelius* he should do, and as he expected, or he did not. If he did, then *Water-Baptism* was Commanded from Heaven; because *Peter* Commanded him to be Baptized in Water. If he did not, the *Angel's Words* were not true, who said he should, and *Cornelius* must be Disappointed in his Expectations.

Acts 9.3,6.

A like Instance we have in the Case of *St. Paul's Conversion*, when he was stricken down in his Journey to *Damascus*. He Trembling and Astonished, said, Lord, what wilt thou have me to do? The Answer of the Lord is this, Arise and go into the City, and it shall be told thee what thou must do.

Whence I thus Argue, that That which *Ananias* told *Paul* he must do, was Commanded from Heaven after the Ascension of Christ.

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But Ananias told Paul he must Arise and be Baptized; therefore Baptism was Commanded from Heaven after the Ascension of Christ.

If it should here also be Objected that it is not Water Baptism which is here Spoken of, I Answer it could be no other; because in this Baptism, St. Paul as the Subject of it must be Active, but in the Baptism of the Spirit, and in that of Afflictions, the Subjects are always Passive. So that from hence we may justly Argue,

That Baptism in which the Subject is in any Case Active, and not wholly Passive, is not the Baptism of the Spirit, nor of Afflictions, but of Water. But the Baptism Paul was Baptized with, mentioned Acts 9. 17. Ch. 22. 16. was what he was Active in and not wholly Passive: Therefore that Baptism was not the Baptism of the Spirit, nor of Affliction, but of Water.

Acts 22.
16.

That St. Paul was not wholly Passive, but in some thing Active, in Order to his Baptism, is evident; for Ananias bids him Arise: Which Voice he Obeys, and accordingly he Arose, and was Baptized. There are many Instances in the Holy Scripture which do plainly demonstrate that Baptizing in Water was of Divine Authority, not only before the Death, Resurrection, and Ascension of Christ; but afterward also.

Before his Death, &c. we find John Baptizing in Water; for says the Text, John was Baptizing in Aenon, near to Salem, be-

cause

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cause there was much Water there, and they came and were Baptized of John. Mat. 3.11.

Christ himself was Subject to the Baptism of Water: For when he was Baptized, the Text tells us, *He went up straightway out of the Water.* And at this Time there was the greatest Glory put upon this Ordinance as possibly could be: The Son of God submitted to it, The Spirit of God descended on him like a Dove, and God Himself owns his Son in the submitting to this Precept, and he Declares by a Voice from Heaven that he is his beloved Son, in whom he is well pleased, and Commands us to bear him: So that here was no less than the Ever Glorious Trinity to Honour this Ordinance, which one would think (if duly weighed) should Check the growing Pride of those who Despise this as a Mean Way to Heaven.

Again, after the Death, Resurrection, and Ascension of Christ, the Baptism of Water was Practiced; as is plainly Demonstrated by the Instance of Philip and the Eunuch; for when Philip had Instructed the Eunuch in the Mind and Will of God, and from the Scripture which he found him Reading, had Preached Christ to him, when they came to a certain Water, says the Eunuch, *See here is Water, what hindreth me to be Baptized?* Philip replies, *If thou believest with all thine Heart thou mayest.* And he Answered and said, *I Believe that Jesus Christ* Acts 8. 35.
36.
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is the Son of God: And he commanded the Chariot to stand still, and they went down both into the Water, and he Baptized him. And when they were come up out of the Water the Spirit of the Lord caught away Philip, that the Eunuch saw him no more. From whence it is undeniably Evident, that Baptizing in Water was not only Commanded but Practiced in the Primitive Times.

Acts 10.
47.

This is further Evident from the Instance of Peter and Cornelius before mentioned. Says St. Peter, *Who can forbid Water, that these should not be Baptized, which have Received the Holy Ghost as well as we?* Now if Water-Baptism had not been a Duty, they who heard Peter might well have forbid it, saying, *What dost thou talk of Water for?* These Men are Baptized with the Spirit; for we heard them speak with Tongues and Magnifie God: They have no need to be Baptized in Water. And again, we forbid Water on this Account: Where did Christ Command it? It's a low Business; too low for such Men as these, who are filled with the Substance; they have no need of the Shadow. I dare Presume, if some Persons who live in our Day had been with Peter at that Time, they would have forbidden Water upon these or such like Accounts; and have gone near to have told Peter he had been Carnal, and Fleishy, to talk of such a thing as Water. But there's none forbids Water; Peter then

v. 48.

Commands

Commands them to be Baptized in the Name of the Lord.

But it may be Objected that Peter puts it to the Question, saying, Who can forbid Water, &c?

I answer, *Cornelius* being a *Gentile*, (though God had satisfied Peter in a *Vision*, yet) he knew not but those that were with him might be unsatisfied, touching his Admittance unto *Baptism*. That this was the Reason will appear by what follows in the next Chapter, where the Brethren in *Judea* doubt whether Peter had done as he ought. Who therefore for their Satisfaction rehearseth the whole Matter unto them; and says, *For as much then as God* Acts 11.3. *gave them the like Gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?* When Ver. 18. *they heard these things, they held their Peace and glorified God, saying, then hath God also to the Gentiles granted Repentance unto Life.* Therefore that, and nothing else, could be the Reason; it being new and strange unto them, that the *Gentiles* should be admitted into the *Priviledges of the Gospel* as well as themselves. From what is said, I conclude, that the *Baptism of Water* was *Commanded of God*, and was confirmed so to be from Heaven, after the *Resurrection and Ascension of Christ*.

Whence I thus Reason,

That

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That which was Commanded by Christ on Earth, and afterwards Confirmed from Heaven, is a binding Duty. But the Baptism of Water was Commanded by Christ on Earth, and afterwards Confirmed from Heaven: Therefore the Baptism of Water is a binding Duty.

Mat. 28. 20
Acts 9. 10.

The gross Mistakes and Disobedience of Two Sorts of Men in the World are here plainly Discovered. One Sort who slight and undervalue the Baptism of Water, upon Pretence of their being Baptized with the Spirit: As if the Spirit of the Lord did Teach Men to disobey Christ: But admit they were Baptized with the Spirit (as they are not) they have not more of the Spirit than Cornelius and his Household had, who must notwithstanding be Baptized in Water. The other Sort look upon it as a Matter of Indifference, to be done or not done; and therefore live in Disobedience to it: Whereas the Apostle saith expressely, *He that saith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not him.* Of which Commandments Water-Baptism is one, as hath been shewed. But I proceed.

1 John 2. 4

Secondly, I shall now consider the Right Manner of Administring this Ordinance of Water-Baptism.

It is strange to Observe the Alteration that is made in this Ordinance on this Account. Those Persons who own, and very

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very earnestly contend for the Thing it self, do yet greatly Err in the *Performing* of it as well as in the *Subject*, as may after be seen. Therefore since we may see by what hath been said, that *Water-Baptism* is still in Force, it may be necessary to *Consider how it ought to be performed.*

And this I say ought to be by *Dipping, or Burying the whole Body under Water.* Which Position I shall endeavour to make good after this Manner.

1. *I shall prove it from the Signification of the Word.*

2. *From the Constant Practice of our Lord, and his Disciples and Followers, throughout the New Testament.*

3. *From the Ends of Baptism, (as Holy* Gosnold's
Treatise of
Baptism.

1. From the Signification of the Word *Baptizo*, in Latin *Baptizo*. Which in its proper and Native Signification is to Dip.

This the Learned in all Ages, and all Lexicons and Dictionaries do Acknowledge: Nor can we find by the most diligent Search, that 'tis otherwise accepted or taken by any Author whatsoever, excepting some very few of late. I shall Instance in some few *English*, as easiest to be procured.

Hugo Grotius, as Learned a Man as any our latter Age hath afforded, saith, the Word signifies to *Dip under Water*, in a small

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Small Treatise of his, concerning his Judgment of *Infant-Baptism*.

Mr. Leigh in his *Critica Sacra*, on the New Testament, the last and best of this Kind, saith, the Native and Proper Signification of the Verb, is *to Dip into Water, or to plunge under Water*; and of the Substantive, *Dipping into Water*.

The *Dutch* Translation, according to their Language, reads for *John the Baptist* *John the Dipper*; and for He Baptized them, *He Dipped them*.

Mr. Baxter in his *Paraphrase*. Mat. 3. 5. We grant that *Baptism* then was by *Washing the whole Body*.

Mat. 3. 6. *Baptism* was in *John's* Time, by *Washing the whole Body*.

Rom. 6. 4. Therefore in our *Baptism* we are *Dipped under the Water*.

Coloss. 2. 12. Ye are dead and buried with him; for so your *Baptism* signifies, in which you are put under the Water to signify and profess, that your Old Man, or *Fleshly Lust*, is dead and buried with him, and you rise thence, to signify and profess, that you rise to Newness of Life.

In his Third Argument against Mr. Blake he saith, *quoadmodum* with Respect to the Manner, It is commonly Confess'd by us to the Anabaptists (as our Commentators declare) that in the Apostles Time, the Baptized were Dipped over Head in Water. And tho' we have thought it lawful to dis-

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the Manner of Dipping, yet we presume not to change the Use and Signification of it.

Dr. Cave in his *Primitive Christianity*, Pag. 320. saith, That the Party Baptized was wholly Immersed, or put under Water; which was the almost Constant and Universal Custom of those Times: Whereby they did most notably and significantly express the great Ends and Effects of Baptism; for in Immersing there are in a Manner Three several Acts, the putting the Person into Water, his abiding there for some Time, and his rising up again, thereby representing Christ's Death, Burial and Resurrection, &c.

Dr. Nicholson, late Lord Bishop of Gloucester, in his *Exposition of the Church-Catechism*, saith, in Pag. 174. And in the antient Manner in Baptism, the putting the Person Baptized under the Water, and then taking him out again, did well set out these Two Acts, the First his Dying, the Second his Rising again. And in the same Page, upon Col. 2. 12. he saith, Into the Grave with Christ we went not, could not be buried with him; but in our Baptism, by a Kind of Analogy or Resemblance, while our Bodies are *under* the Water, we may be said to be buried with him.

Dr. Fowler present Lord Bishop of Gloucester, in his *Scope of Christian Religion*, upon Rom. 6. 4. saith, Christians being plunged into the Water in Baptism, signifieth

fieth their Undertaking and Obliging themselves in a Spiritual Sense, to die and be buried with Jesus Christ, that so answerably to his Resurrection, they may live a Holy and Godly Life.

Dr. Tillotson, late Arch-Bishop of Canterbury, in his Sermon upon 2 Tim. 2. 19. saith, Anciently those who were Baptized put off their Garments, which signified the putting off the Body of Sin; and were immersed and buried in the Water, to represent the Death of Sin; and then did rise up again out of the Water, to signify their Entrance upon a new Life. And to these Customs the Apostle alludes, Rom. 6. 4.

Dr. Jer. Taylor late Lord Bishop of Down, in his *Ductor dubitantium*, L. 3. Cap. 4. saith, The Custom of the antient Church was not Sprinkling but Immersion, in Pur-
Baptizonessuance of the Word βαπτίζωτες, both in the Commandment and Example of our Blessed Saviour. And this agrees with the Mystery of the Sacrament it self; for we are buried with him in Baptism (saith the Apostle.) The Old Man is buried and drowned in the Immersion under Water: And when the Baptized Person is lifted up from the Water, it represents the Resurrection of the New-Man to Newness of Life.

Dr. Barlow late Bishop of Lincoln in his *Letter to Mr. John Tombes*, Printed in his Life Time and owned by him.

He

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He saith thus, I believe and know, that there is neither Precept nor Practice in the Scripture for Pædo-Baptism; nor any just Evidence for it, for about Two Hundred Years after Christ. Sure I am, that in the Primitive Times they were to be *Catechumeni*, and then *Illuminati*, or *Baptizati*: And this not only Children of Pagans, or Pagans Converted; but Children of Christian Parents. *Nazianzen*, tho' a Bishop's Son, being not Baptized 'till he was about Thirty Years of Age, as appears in his Life. And the like is evident in some others.

I have seen what my Learned and Worthy Friends Dr. *Hammond*, Mr. *Baxter*, and others, say in Defence of it; and I confess I wonder not a little, that Men of such Parts should say so much to so little Purpose: For I have not seen any Thing like an Argument for it.

Dr. *Towerson*, in his *Explication of the Church-Catechism*, Part 4. Pag. 20. &c. having mentioned *John* 3. 23. and *Acts* 8. 38. saith, What Need would there have been of the Baptists resorting to great Confluxes of Water, or of *Philip's* and the *Eunuch's* Going down into this; were it not that the Baptism both of the one and the other, was to be performed by an Immersion; a very little Water sufficing for an *Effusion* or *Sprinkling*. And further saith, it is well known, that the General Practice of the Primitive Church

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Church was agreeable thereto, and the Greek Church to *this very Day*; for who can think that either the One or the other would have been so tenacious of so Troublesome a Rite, were it not that they were well assured (as they of the Primitive Church might very well be) of its being the only Instituted and Legitimate one.

To this agrees what *Daniel Whitby*, D. D. and Chantor of the Church of Sarum in his *Paraphrase and Commentary* upon all the Epistles of the New Testament, Printed at London 1700. upon Rom. 6. 4. He thus Paraphrases, (For) *therefore we are buried with him by Baptism* (Plunging us under the Water) *into* (a Conformity to his) *Death* (which put his Body under the Earth) *that like as Christ was rais'd up from the Grave by the Glorious (Power) of the Father, even so we also* (thus dead in Baptism) *should rise with him, and walk in Newness of Life.*

His *Commentary* upon it is this, *Συμεταθάμεν ὅτι ἀποθνήσκου μετὰ τοῦ βαπτισμοῦ* We are Buried with him in Baptism by being Buried under Water; and the Argument to oblige us to a Conformity to his Death, by dying to Sin, being taken hence, and this Immersion being religiously observed by all Christians for Thirteen Centuries, and approved by our Church, and the Change of it into Sprinkling, even without any Allowance from the Authority of this Institution, or any License from any Council of the Church, being

being that which the Romanist still urgeth to justify his Refusal of the Cup to the Laity, it were to be wished that *this Custom* might be again of General Use, &c.

I shall close this with the Words of Dr. Patrick, Bishop of Ely, in his *Aqua Genitalis*; A Discourse concerning Baptism, Pag. 436. he saith, *We receive hereby a Promise of Resurrection unto Life*: Though we by going into the Water, profess that we are willing to take up the Cross, and die for Christ's Sake; yet on God's Part, this Action of going into, and coming out of the Water again, did signify that he would bring such Persons to live again. and in P. 437. He tells us, that the Ministers putting them in and taking them out of the Water, is a Sign of their descending into a State of the Dead, and their Ascending up from thence. And (in P. 421. he saith) It is further manifest from the Circumstances of Baptism. For they put off their old Cloaths, and strip'd themselves of their Garments; then they were Immersed all over, and Buried in the Water, which notably signified the putting off the Body of the Sins of the Flesh, &c.

And thus have I shewn the right Way of Administring this Ordinance, and from hence it may be seen, that we who thus Believe and Practice are not singular and alone in this Matter; but here is a Cloud of Witnesses; and it would make the

present Work of too large a Size, if I were to enumerate this Way.

But because some say, it signifies *Sprinkling*, also, and that this may do as well as *Dipping*, we shall consider how it is used in the New Testament.

1. The Translators themselves (as the Worthy *Gosnold* observes) never once in all the New Testament, render it by *Sprinkling*. There is another Word for that, which they constantly Translate to *Sprinkle*, to wit, *pariſco*. *Rantizo*.

2. They render this Word thus, in Effect themselves, to wit, by Washing, *Mark* 7. 4. 8. *Luke* 11. 38. *Heb.* 9. 10. Which we know is by Dipping so much as is Washed.

Now when it is applied unto Men, it must needs take in the whole Body or Person. In this Tenure it often runs, as [*He*] *was Baptized*, and Baptized [*Him*.]

3. The Theam or Root of this Word, to wit, *Baptizo*, *Bapto*, they translate expressly by *Dipping*, *Luke* 16. 24. *John* 13. 26. *Rev.* 19. 13.

The Translators themselves seem to be conscious in this Matter, because they have constantly retained the *Greek* Word *Baptism* in the Translation. But thus much for the First Thing.

Secondly,

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Secondly, That Dipping is the right Way of Administring the Ordinance of Baptism, is evident from *The Practice of Christ and his Disciples and Followers all along in the New Testament.*

The First Baptism we have an Account of in the New Testament was in a River. Those who *believed* upon the Preaching of John Baptist and Repented of their Sins were Baptized of him in Jordan. The Place they were Baptized in, notes that Baptism was by Dipping. Diodate, on this Place in his Annotations, saith, they were Plung'd in Water. And the Assemblies Annotations have it, Dipping in Jordan.

The next that was Baptiz'd was Jesus Mat. 3.16. Christ, who is our Pattern, of whom it's said when he was Baptiz'd by John, that he came up out of the Water; which implies that it was by Dipping. And therefore St. Mark tells us, that Jesus was Baptized of John in Jordan. Mark 1.9. The Greek *Ἐκ τῆς Ἰορδάνης*, into Jordan. Now what Sense would it be to say Jesus was sprinkled into Jordan?

If Christ when he was Baptiz'd, came up out of the Water, it is easy to conclude he was first down in the Water. A Man cannot be said to come out of a Pit that he never was in. And Reason further convinces us that Our Lord had no need to go into the Water to be sprinkled. And further, to go into the Water to be sprinkled

is improper and cannot be; because, to sprinkle, is to apply the *Water* to the Subject; but to go into the *Water* is to apply the Subject to the *Water*, which are different Things.

Cajetan saith, that Christ was *Baptized*, not by *Sprinkling*, but by *Dipping* into the *Water*. And Lucas Erugenſis, on Mat. 3. 16. saith, The Party *Baptized* went into the *Water*, as deep as his *Thighs*, or *Navel*, the rest of his Body was *Dipp'd*, not *Sprinkled*.

The next Instance we shall insist upon, Acts 8. 38. is that concerning Philip's *Baptizing* the Eunuch. The Text tells us that they went both down into the *Water*, and that they came up out of the *Water*. On which Words the Learned *Whitby* thus notes; That *Baptism* was here performed by a *real Reason*, or Descent of the *Baptized Person* into the *Water*.

But I shall conclude this Argument with Observing, that the Reason assigned by Joh. 3. 23. the Spirit of God, why *John* *Baptized* in *Enon* near *Salem*, was Because there was much *Water* there. Which Reason would be Invalid, if *Sprinkling* were the manner of *Baptizing*. For then *John* might have *Baptized* in another Place where there was but a little *Water*, because if he had not *Dipped*, but *Sprinkled*, a very little *Water* would have serv'd many *Thousands*, as *Cornelius a Lapide* notes.

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And thus we may see that the *Primitive Practice* of this Ordinance was by *Dipping* the whole Body under Water. And not by *Sprinkling*, as the Manner of some is.

Calvin himself confesses, That the Church hath assumed this Liberty to her self, of *Sprinkling*, but by what Power or Authority we know not.

Mr. Mede, a great Antiquary in his *Diatube* on *Titus* 3. 5. saith, that there was no such thing as *Sprinkling* used in *Baptism*, in the Apostles Time, nor many Ages after them.

'Tis scarce past the Memory of some alive, since *Dipping* was practiced in some Places in this Nation: And the *Font* derives its Name from a *Fountain*, or *Spring*, a fit Place to *Dip* in.

Thirdly, That *Baptism* is to be performed by *Dipping*, and not by *Sprinkling*, is evident if we consider the Ends of the Ordinance, which Resembles a *Death*, *Burial*, and *Resurrection*. Know ye not, (says the *Rom. 6.* Apostle) that so many of us as were Baptized into *Jesus Christ*, were Baptized into his *Death*? Therefore we are Buried with him by *Baptism* into *Death*; that like as *Christ* was raised up from the Dead by the *Glory* of the *Father*: Even so we also should walk in newness of *Life*. For if we have been planted together in the likeness of his *Death*, we shall be also in the likeness

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Christ's Death, Burial and Resurrection.

likeness of his Resurrection. Knowing this, that our old Man is Crucified with Him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. Now every one knows that to be Buried is to be covered all over in Earth; for that Corps cannot be esteemed Buried which is laid upon the Ground, and a few Particles of Dust sprinkled over it; but it's then esteemed Buried, when laid into the Earth, and covered over with it.

Now how little Resemblance is there between Baptism and a Burial in Sprinkling, and how fully is it expressed by Dipping?

Baptism is a Burying, and those that are Baptized, are said to be Buried, being Covered with Water. Our late Annotations on this Place have these very Words. The Apostle seems to allude to the Ancient manner of Baptism, which was to Dip the Parties Baptized, and as it were to Bury them under the Water for a while and then to draw them out of it, and lift them up, to represent the Burial of our Old Man, and our Resurrection to newness of Life.

And this Part of the Annotations was done by Dr. Featly.

Remarkable is the Testimony of Mr. Thomas Goodwin, in his Support of Faith from Christ's Resurrection, Chap. 7. quoting these two Places, Rom. 6. Col. 2. he hath these very Words; "The eminent thing signified and represented in Baptism is Christ's Death, Burial and Resurrection,

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“ in the Baptized’s being first *Buried under*
“ *Water*, and then *rising out of it*.

Thus much shall serve for the Second Head. And

Thirdly, *I shall Consider who are the Proper Subjects of this Ordinance.*

And here we shall find that *Grown Persons* fitly qualified by the Exercise of *Repentance* and *Faith*, are the only proper *Subjects* of this Ordinance. And this I shall endeavour to make manifest.

1. *From the Practice of John the Baptist.*

2. *From the Commission of our Lord.*

3. *From the Practice of the Apostles and Followers of our Lord.*

4. *By Considering Some of the great Ends of this Ordinance.* And

5. *From the Confession of those who practice the contrary.*

1. I shall demonstrate that the *Penitent Believing Soul* is the only *Proper Subject* of *Baptism* from *John the Baptist*.

We find, according to the Account *St. Matthew* gives us of this *Fore-runner of our Lord*, that when he entred upon the *Work of the Ministry*, he exhorted Persons to *Repent*, because *the Kingdom of Heaven*, Mat. 3 2;
(says 5. 6.

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(says he) is at hand. And his Doctrine was so prevailing that the Inhabitants of Jerusalem and all Judea went out to him, and were Baptized of him in Jordan, Confessing their Sins.

Thus we may see that as John required Persons to Repent, so before he Baptized any, they manifested their Penitence, which is evidently demonstrated in that they confessed their Sins. And we may further be satisfied that John would admit none to be Baptized, but such who were thus Qualified, if we Consider that when many of the Pharisees and Sadduces came to his Baptism, he lets them know, that they had no Right to this Ordinance by any Holiness imagined in their Parents from whence they sprung, nor yet whilst they were impenitent; but they must Bring forth Fruits meet for Repentance. For Indeed (says he) Baptize you with Water unto Repentance.

From what hath been said, we may be Convinced that John would Baptize none but true Penitents. And since he pressed upon his Auditors the Necessity of Repentance and a Divine Change, and would admit none to Holy Baptism without such a Change he pressed upon them, we certainly have here sufficient Warrant to follow his Steps.

2. I shall Demonstrate this Truth from the Commission of our Lord.

Go (says the Blessed Jesus, to his Disciples) Teach all Nations, Baptizing them, &c.

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&c. By which grand Commission the Ministers of Christ are Authorized to Baptize none but such who were first made Disciples by Teaching, as the Greek Word *Μαθητεύσατε* *Matheteusate* is well known and confess'd by all to signify: to wit, to Discipulize, Disciple or make Disciples. They must first be made Disciples, then Baptized, not before; to do otherwise, is to invert and change the Order of the Commission which runs thus. *Teach and Baptize.*

By this we may Discern the Gross Mistakes of those Persons, who urge this Text in Favour of Infant-Baptism, and do conclude that because Infants are Part of a Nation, therefore they may be Baptized. But then by the same Rule they must be Taught too: And how absurd would it be for a Man to Preach to an Infant in the Cradle? Or what Success could a Learned Orator expect from an Audience of Sucking Babes? When Our Lord says, *Baptizing them*, He intends those who are *Instructed and Taught*. The Word *them* respects not all Nations; but such in all Nations who should be made Disciples by the Preaching of the Word. I shall conclude this Head with citing the Exposition of the Learned *Whitby* upon this Commission.

“Teach all Nations, *μαθητεύσατε* *Matheteusate* here is to Preach the Gospel to all Nations, and to engage them to believe it in Order to their Profession of that Faith by Baptism; as seems apparent, (1.) From
“ the

Dr. Whitby's Annotations on Mat. 28. 19

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- " the *Parallel Commission* *Mark* 16. 15.
 " Go preach the Gospel to every Creature, be
 " that believeth, and is Baptized shall be
 " saved. (2.) From the Scripture Notion
 " of a *Disciple*, that being still the same
 " as a *Believer*: As in that Question of
 Joh. 9. 27. " the *Blind Man*, Will you also be his *Dis-*
 28, " ciples? i. e. Will you believe he is a *Pro-*
 29, " phet sent from God. And in the Answer
 " of the *Pharisees*, We are the *Disciples* of
 " *Moses*, for we know that God spake by
 " him, and therefore believe what he spake
 " in the Name of God. Hence we find
 " many besides the Twelve, who were
 " called *Christ's Disciples*, even as many
 " as assented to his Doctrine, and Judg-
 " ed him a *Prophet* sent from God. —
 " And even the *Disciples* of the *Baptist*
 " are called *Disciples* i. e. Professors to
 " believe the Gospel, tho' they had no
 " Knowledge of the *Holy Ghost*, nor had
 " received *Christian Baptism*. And in this
 AAs 19. " Sense the *Holy Jesus* made *Disciples*, and
 2, 6. " by his *Apostles* Baptized them into this
 Joh. 4. 12. " Faith, that He was a *Prophet* sent from
 " God.
 " If here it should be said (says the Do-
 " ctor) that I yield too much to the *Anti-*
 " *pædo-Baptists*, by saying that to be made
 " *Disciples* here, is to be Taught to be-
 " lieve in *Christ*, that so they might be
 " his *Disciples*, I desire any one to tell me
 " how the *Apostles* could *make* *Matthe-*
 " *tencein*

" *neuein make a Disciple of an Heathen, or*
 " *unbelieving Jew, without being* ^{mahters}
 " *Marhetai or Teachers of them; whether*
 " *they were not sent to Preach to those*
 " *that could hear, and to teach them to*
 " *whom they Preached, that Jesus was*
 " *the Christ, and only to Baptize them*
 " *when they did believe this.*

3. *I now go on to Prove this Truth from*
the Practice of the Apostles and Followers of
our Lord Jesus Christ.

A plain Instance to this Purpose we have
 in the Answer of St. Peter to the Question
 of the Jews that were pricked at the Heart,
they enquire what they must do to be saved? Acts 2.38.

And St. Peter exhorts them to Repent and
 to be Baptized for the Remission of their Sins.

A Twofold Duty the Apostle here lays be-
 fore those Persons. First, to Repent i. e.
to be heartily sorry for, to Confess and to For-
sake their Sins. Secondly, to be Baptized.
 The former Duty is laid down as a proper
 Prerequisite to the latter, and both of them
 necessary in Order to the Obtaining the
 Remission of Sin. And agreeable to this we
 find, that *those who gladly received the Truth* Ver. 41.
were Baptized.

Again, when the Eunuch enquired of
 Philip, what hindered his Baptism, Philip
 replies to him, *If thou believest, thou may-*
est. The Eunuch answered and said, *I be-* Ch. 8. 36,
lieve that Jesus Christ is the Son of God. 37.

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And they went down both into the Water, both Philip and the Eunuch, and he Baptized him.

When the Trembling Jaylor enquired
 Acts 16. how he must do to be saved, he was directed by those Holy Servants of God, Paul
 30, and Silas to Believe in the Lord Jesus Christ.
 31, And after this he was Baptized, Believing
 33, in God with all his House.
 34,

Ch. 18. 8. Thus it is said, Crispus the chief Ruler of the Synagogue Believed on the Lord with all his House. And many of the Corinthians hearing (the Word which St. Paul preached) Believed and were Baptized. Thus much shall serve for the Third Head.

4. I proceed to Prove that the Penitent Believing Souls are the only Proper Subjects of Baptism, by considering some of the great Ends of this Ordinance. And

(1.) One Great End of this Ordinance is to set forth that Solemn Covenant which the Parties Baptized enter into with Almighty God: And that is, to Die to Sin, and to Live to Righteousness. To Live to Christ in new Obedience, set forth by the Figurative Death and Resurrection of the Baptized Person being Dipped in the Water. And so by going down under, and rising up out of the Water, he is said to be buried and raised with Christ. Says the Apostle to the Romans, (speaking

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(speaking of Christ) *We are Buried with* Rom. 6. 4.
him in Baptism. And to the Colossian Saints
he says, *If ye be risen with Christ, seek those* Col. 3. 1.
Things that are above.

2. This Ordinance of Baptism is a Sign
to us of the Covenant on God's Part of
Washing away our Sins by the Blood of
Christ, and the giving to us Spiritual Life
and Salvation. Thus says *Ananias to Paul,*
Why tarriest thou? Arise and be Baptized, Acts 22.
and Wash away thy Sins, calling on the 16.
Name of the Lord. And says St. Peter,
(speaking of Noah's Ark) *The like Figure* 1 Pet. 3.
whereunto even Baptism doth also now save us 21.
(not the putting away of the Filth of the Flesh,
but the Answer of a good Conscience towards
God) by the Resurrection of Jesus Christ.

Thus as the Soul devotes it self to God
in this Great Duty, so God in a Way of
Grace and Mercy pardons all his Sins, and
Washes him in the Blood of Jesus, and Seals
him by his Holy Spirit to the Day of Redemp-
tion. Joh. 1. 8.
Eph. 1. 13.

(3.) In this Duty is represented the Be-
liever's Union with Christ Jesus. Hence
it is that we are said to be *Baptized into* Gal. 3. 27.
Christ, and to have put on Christ. And the
Apostle to the Ephesians calls this, *the put* Eph. 4. 24.
ting on of the New Man which after God is
created in Righteousness and true Holiness.

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Upon this Mr. *Baxter* tells, that if it be the appointed Use of all Christian Baptism to Seal our Marriage with Christ, and to confirm our Union with him, or Ingrafting into him, then must we Baptize none but such as Profess Justifying Faith: Because this is necessarily Prerequisite, and no other can pretend to Union or Ingrafting into Christ: But (says he) the Antecedent and Consequent are evident from the Apostles Words, *Gal. 3. 27, 29.*

Thus have I shewn some of the Ends of this Holy Ordinance. I shall forbear to enlarge, hoping what hath been said will be satisfactory; only by the Way I shall observe Two or Three Things.

1. That the Impenitent and Unbelieving Persons, are no fit Subjects for Baptism. They are neither willing nor fit to enter into Covenant with God and Christ; Nor is there any Promise of the Pardon of Sin to any such Soul, neither will Christ dwell in such a Heart that is a Stranger to the Grace of Faith.

2. 'Tis evident from hence that no Infant can be a proper Subject of Baptism, since they are altogether incapable to come up to, or to answer the Qualifications required of those who are to be Baptized.

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3. This will inform us, that the Humble Believing Soul, who waits upon God in this Duty, may expect to meet with a Blessing. But I proceed

5. I am to Evince this Truth from the Confession of those who yet Practice the Contrary.

And here, in the Room of a Cloud of Witnesses that I might bring to justify the Assertion, that *the Penitent Believing Souls are the only proper Subjects of Baptism*, I shall conclude what I have to say on this Head, with what we find in the *Church of England Catechism*.

Quest. What is required of Persons to be Baptized?

Answ. *Repentance*, whereby they forsake Sin; and *Faith*, whereby they steadfastly believe the Promises of God, made to them in that Sacrament.

Quest. Why then are Infants Baptized, when by Reason of their tender Age they cannot perform them?

Yea, why indeed? Unless it be from Tradition, or to indulge the Flesh: As 'tis reported Pope *Innocentius* the Third establish'd Infant-Sprinkling, for the Enlarge-
ment

ment of *Christendom*, and the Ease of the *Flesh*.

And thus we may see how Truth is justified, even by those who in their Practice oppose it. But to such we may truly say as Moses of old did, *Their Rock is not as our Rock, even our Enemies themselves being Judges.*

Deut. 32.
31.

Fourthly, I shall say something concerning the right or true Minister, by whom this Ordinance is to be Administred.

The Administrator of Baptism is either One who doth it by *Virtue of his Office*, or One who doth it *Occasionally*; but both of them must be such as are *Obedient to the Faith and Order of Christ's Doctrine*, walking in it *Honestly and Faithfully*.

First, Such as did Administer the *Holy Ordinance of Baptism*, by *Virtue of their Office*, were either the Apostles which were sent by Christ, by *Word of Mouth*, as were the *Eleven* or such as were set apart by the Churches afterwards, as were *Paul and Barnabas*.

Acts 13.

Secondly, Such as did it *Occasionally* were *Faithful and Gifted Disciples*, who were called thereunto, as were the Disciples at the Martyrdom of *Stephen*, who were scattered abroad at that Persecution, and went up and down Preaching the Word: Among whom

Chap. 8.

Chap. 12.

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whom was *Philip*, who *Baptized* the *Samaritans*, which he did not do by any Authority he had in Respect of his Office, as a Deacon, for by that he was Chosen to serve Tables : But in Respect of his Disciple-
Chap. 6.
ship, which was sufficient in it self to Authorize him in that Work. And he having Preached to, and Converted the *Samaritans*, might by the same Power as he did the one, do the other also.

Mr. *Gosnold* observes, in his *Treatise of Baptism*, that some Object against the Practice of this Ordinance, for Want of a due and lawful Minister or Administrator Qualified by an extraordinary Call as the Apostles had, and a Power to work Miracles.—Unto which Objection he makes the following Reply.

First, That Miracles are not required to the Minister of this Ordinance, because the Text saith expressly, that *John* the Baptist, the First and great Baptizer did no Miracle, yet his Baptism was from Heaven.
Joh. 10. 41
Mat. 21, 25

Secondly, That no extraordinary Call is required to Constitute a lawful Administrator, appears from the Institution it self : The Apostles being Commissioned in this Ministration as Teachers, Go, Teach, and Baptize.
Chap. 28.

There are Two Things in this Commission about this Matter.

(1.) That he must be a *Teaching Disciple*. And (2.) That no more is required but a *Teaching Disciple*. Both which are contain'd in these Words, *Go, Teach and Baptize, &c.*

John 4. 2.

And further, Christ's Disciples are said to Baptize as Disciples. *Jesus himself Baptized not, but his Disciples.*

So also in the History of the Acts, after the Commission given by Christ, which certainly was punctually observ'd by them; yet we read nothing of *Philip's* extraordinary Mission to them at *Samaria*, when he Baptized them.

So of *Ananias* that Baptized *Paul*, all that is reported of his Fitness or Qualification for this Work, is, that he was a *Disciple*. *Acts 9. 10. Ver. 18. And there was a certain Disciple at Damascus named Ananias, &c. And he Baptized him.*

From what hath been said, it is evident, That who are not found Walking according to the Order of the Gospel, as they are not the Disciples of Christ Jesus, so they have nothing to do to Minister in this Holy Service.

But further, we may see that the Ministers of the Lord Jesus Christ (such whom he hath Gifted by his Spirit, and are called by his Church, and Ordained and set apart for the Work of the Ministry) are in an Especial Manner Obliged, and Authorized to perform this Ordinance. Therefore says the *Holy Apostle* to Timothy, *Thou*

2 Tim. 2.
1, 2.

my

my Son, be strong in the Grace that is in Christ Jesus. And the Things that thou hast heard of me, among many Witnesses, the same commit thou to faithful Men who shall be able to Teach others also. And again, in an Especial Manner he exhorts him to Hold fast ^{Chap. 1.} the Form of Sound Words, which thou hast ^{13, 14} heard of me, in Faith and Love, which is in Christ Jesus. That good Thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.

Thus have I Dispatch'd the several Heads which I propos'd to Discourse of, in Relation to that Baptism which we are commanded to be found in the Practice of.

II. I shall now speak to the Baptism that is Promised.

John the Baptist says, I indeed Baptize ^{Mat. 3. 11} you with Water unto Repentance, but he that cometh after me, whose Shoes I am not worthy to bear, he shall Baptize you with the Holy ^{Luk. 3. 16.} Ghost, and with Fire. Hence we may see that this Baptism which is Promised, is annexed to the Baptism that is Commanded. The Lord by the Mouth of the Prophet Joel makes this Promise, And it shall come to pass ^{Joel 2. 28} afterward that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesy, your Old Men shall Dream Dreams, and your Young Men shall see Visions.

Acts 2. 4.

This Promise was fulfilled to the Disciples of our Lord, and that in such a Manner as the Beholders were amazed thereat;

12. and some said they were *Drunk with new Wine*. Upon which *Holy Peter* undertakes
13. to remove this *Scandalous Rumour*, and to shew the Truth of the Fact: And informs
14. the Spectators that what they had seen was no more, nor no other than the fulfilling of a *Prophecy* of the Prophet *Joel*. And therefore when he had set before them their horrid Sin in Crucifying the *Lord of Life and Glory*; And they hereupon being pricked in their Hearts, and enquiring the Way to Salvation, he exhorts them to Repent, and encourages them so to do by this Word, *Ye shall receive the Gift of the Holy Ghost*; For, says he, *The Promise is unto you and to your Children, and to all that are afar off; even as many as the Lord our God shall call*. From whence it is plain, that the *Promise of the Spirit* is annex'd to our *Obedient Waiting upon God in the Holy Ordinance of Water-Baptism*.

Ver. 38.

39.

And this Promise not only belonged to the *Obedient* in those Times, but it is continued to all in all Ages that call on the Name of the Lord, and make it their Business to serve him.

Hence it is that he hath Promised to give his Spirit to them that ask it: And our Lord Assured his Disciples that he would send them the *Comforter*, the Spirit of

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of Truth, that should dwell in them, and lead them into all Truth.

III. I shall now come to speak of the Baptism of the Cross, or Afflictions.

There is a Baptism of Fire which John ^{Mar. 3. 11.} the Baptist speaketh of, which is the ^{2 Tim. 3. 12.} Baptism of Afflictions, Sufferings, and Persecutions, which those who will live Godly must suffer. And the Apostle tells the ^{Phil. 1. 29.} Saints of Old, that unto them it is given in the Behalf of Christ, not only to believe on him, but to suffer for his Sake. And this Suffering is by our Lord called a Baptism. Likewise he tells us, that in the World we ^{Luke 12. 50.} shall have Tribulation: And hence 'tis called a Tryal by Fire, and a Fiery Tryal, ^{John 16. 33.} which all Christians must be Baptized with: ^{1 Pet. 1. 7.} That as Gold is Tried and Refined in the ^{Cha. 4. 12.} Fire, so we being Baptized with the ^{Rev. 2. 10.} Baptism of Fire, or Tryed (as was our Lord) ^{Ch. 3. 10.} by being Immersed in Trouble and Affliction, ^{Jam. 1. 3. 12.} our Faith may be found unto the Honour and Glory of God at the Appearing of Jesus Christ.

From what hath been said, I would Observe, that every Suffering is not the Baptism of Sufferings, nor is every Afflictive Dispensation that we are exercis'd under in this Life, the Baptism of Afflictions. It must be a great Measure of Afflictions, or great and deep Sufferings, even unto Blood and Death, in which a Person must be exercised, before He can be said to be Baptized

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with the *Baptism* of the *Cross*, or *Afflictions*. Hence it is that the *Antients* call'd it the *Baptism* of *Blood*, in Opposition to a lesser Degree or Measure of Suffering, being *Dipped* and *Plunged* into *Afflictions*. So *Wilson's Dictionary*. And still, this carries the Signification of the Word with it.

Thus have I Treated of the *Threesfold Baptism* which I first mentioned, to wit, The *Baptism* Commanded, The *Baptism* Promised, and The *Baptism* of the *Cross*, or *Afflictions*. Tho' to speak properly, there is but One *Baptism*, which is the *Baptism* of *Water*: The other Two being *Figurative* and *Metaphorical*.

Eph. 4. 5.

It is the *Baptism* of *Water* which more principally hath been Treated on, wherein both the *Manner* and the *Subject* have been spoken to. And wherein I Trust that it hath plainly been made to appear that as *Dipping* is the Way in which this *Ordinance* ought to be performed, so the *Penitent Believers* are the only *Proper Subjects* of it.

But for as much as there are many who Profess *Christianity*, who greatly differ from us in this Point, and will have *Infants* as well as others, to be the *Proper Subjects* of *Baptism*, and do therefore raise several *Objections* against what has before been Treated of, I shall therefore, with all the Brevity I may, consider and make Answer to some of those Arguments which are brought in *Favour of Infant-Baptism*. And I shall

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I shall begin with those that seem to be grounded on the *Holy Scriptures*

Those who Plead for *Infant-Baptism*, En- Object. 1.
deavour to Support their Cause from the Consideration of it's coming in the Room of Circumcision: And therefore they Urge, that because Infants were Circumcised under the Law, that Infants may and ought to be Baptized under the Gospel.

This Objection seems to be grounded on Answ.
Gen. 17. 7, &c. Which Portion of Scripture might be read over during the Age of a Man, by One who is a Stranger to this Controversy, and yet the Person so reading could never once imagine that there was any Thing in it to Favour *Infant-Baptism*. Nor doth it any Way follow that because Children were Circumcised, therefore Infants should be Baptized.

" The Reason is Plain, because Cir- Gofnold
" cumcision was expressly Commanded on Baptism.
" both as to Subject, Time, Age, and Sex,
" which was the Male-Children at Eight
" Days Old, with a Severe Penalty upon Gen. 17.
" the Parents Disobedience: But there is 10, 12, 14.
" not one Syllable of Command for Baptiz-
" ing of Infants in all the New Testament.

" The Gospel is as express both for Sub-
" ject, Time, &c. Viz. Men and Women
" of grown Age, when they Believe; and
" this as plain as Circumcising of Infants

at

" at Eight Days old, under the Law. Be-
 " sides we have the *Qualifications* of *Bap-*
 " *tism* clearly laid down, as *Faith* and
 " *Repentance*; but nothing requir'd before
 " *Circumcision*: Gospel-Ordinances being
 " Administred upon more Pure and *Spiri-*
 " *tual* Terms than the Legal were. And
 " for *Jesus Christ* not to be as Express in
 " all his Institutions, as *Moses* was in his,
 " is to argue, *Jesus Christ* the Son, in his
 " House, less Faithful than *Moses* the Ser-
 " vant in his House; and the Gospel and
 " its Administrations not so clear and plain
 " as the Law, contrary to *Heb. 1. Begin.*
 " and *Chap. 3. Beginning.*

Rom. 4. 11.

" That *Baptism* came in the Room of
 " *Circumcision* is not proved; at least, that
 " *Circumcision* was a *Type* of *Baptism* cannot
 " be; because they were both *outward*
 " *Signs*, and both in Force together, as all
 " the Time of our Saviours Life; and
 " *Circumcision* by no Man held to be abo-
 " lished till the Death of Christ. Now,
 " as Shadows fly away when the Substance
 " comes, so ought *Circumcision* to have
 " ceas'd when *Baptism* came in Force, had
 " it been a *Type* of *Baptism*.

" Besides, *Baptism* in *Infancy* would be
 " a very insignificant Thing, to what *Cir-*
 " *cumcision* was; for no Man now is un-
 " doubtedly assured of his *Baptism* in his
 " *Infancy*, but *Circumcision* left its Mark
 " and Character behind.

It

It is further Objected. That Circumcision Object. 2.
was a Seal of the New Covenant to Believers,
and their Seed under the Law, so is Baptism
to the Seed of Christian Parents under the
Gospel.

'Tis true indeed, the Apostle tells us that Answ.
Rom. 4.11
Abraham received the Sign of Circumcision,
a Seal of the Righteousness of his Faith, but
this Text doth not tell us, that Circumcision
was a Seal of the New Covenant to Abraham
and his Seed; nor indeed could it be; be-
cause some unto whom the Covenant of
Grace did not belong, received the Sign of
Circumcision; as Ishmael; of whom God said
that the Covenant should not be established
with him, but with Isaac. So Esau, and all
the Strangers in Abraham's House, &c.

The Text indeed informs us, that Cir-
cumcision was a Token of the Righteousness
of Abraham's Faith; but it could not be a
Seal of Faith to an Infant, which had none.
Besides as to Persons under the Gospel, we
are assured that they are not Sealed by Bap-
tism, but by the Holy Spirit.

Again, Some Urge, That because our Object. 3.
Lord said, suffer little Children, and forbid Mat. 19.14
them not to come to me, for of such is the
Kingdom of Heaven, that therefore Infants
have a Right to Baptism.

To

Answ. To which I Answer, (1.) Altho' this
 Mar. 10. Fact of our Saviour's be repeated by *three*
 John 13. *Sacred Witnesses*, yet neither of them so
 much as make mention of *Baptism*: And
 why any Persons in the World should
 Imagine that Christ did more to them than
 the Scripture expresses, I am not able to
 say. (2.) That which puts the matter out
 of all Doubt, is that *Our Lord never Bap-*
 John 4. *tized any.* And if none were *Baptized* by
 him, then to be sure not these Children.
 (3.) It is confessed by abundance of Com-
 mentators (who yet are for Infant Baptism)
 that these Children were not *Baptized*.
 Particularly, the Continuers of Mr. Pool's
 Annotations, have these Words. *We must*
"take heed we do not Found Infant Baptism
"upon the Example of Christ in this Text;
"for it is certain that he did not Baptize
"these Children. (4.) The Evangelists do
 all of them inform us, what it was
 that these little Children were brought
 unto Our Lord for: And that was, *that he*
should put his Hands on them, and pray or
touch them, i. e. for the Healing them of
their Diseases. (5.) To conclude this Head,
 I think this Text so far from favouring
 the Baptism of Infants, that it makes much
 against it: For if Our Saviour had de-
 signed that Infants should be the Subjects
 of Baptism, here was the fairest Time in
 the World for him to have acquainted his
 Disciples

Disciples with it: Because, when the Children were brought to him, the Disciples of Our Lord rejected them. At this Season therefore Our Lord might very fitly have Interpos'd, and have said to his Disciples after this manner. *Why do you reject these Infants? These are such whom you must Baptize, and lay into the Spiritual Building.* But instead of that, we have not the least shadow of any thing that Favours such a Thought.

It is further Argued from this Text, that *Obj: A. 4.*
such as are Blessed of Christ, and have a Right to the Kingdom of Heaven, may be Baptized. But Infants are Blessed of Our Lord, and have a Right to the Kingdom of Heaven, Ergo.

How plausible soever this Answer may *Answ.*
 appear, it hath nothing in it, for if Infants *Right to the Kingdom of Heaven* gives them a *Right to the Sacrament of Baptism* it gives them a *Right to the Lord's Supper* also. Which monstrous Practice (of administering the Lord's Supper to Infants) was used by the first Promoters of *Infant-Baptism*, until they did better think of those Words of the Apostle, *Let a Man examine himself, 1 Cor. 11. and so let him eat of this Bread, &c.* And *28.*
 would Persons as seriously consider the Words of our Lord, *Whoso believeth and is Mark 16.*
Baptized 16

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Baptized, &c. One would think they should lay aside their *Baby-Sprinkling* also.

Object. It is further Argued in Favour of *Infant-Baptism*, that whole *Houſholds* were *Baptized*. (And ſo conſequently *Infants* are not to be *Rejected*.) As the *Houſhold* of *Lydia*, the *Taylor*, *Criſpus*, and *Stephanns*.

Answer. If we examine the matter in Relation to theſe *Houſholds*, We ſhall find that it makes quite againſt the *Baptizing* of *Infants*. For amongſt theſe very *Houſholds*, it's well enough known that all who were *Baptized* were *Believers*. As for *Lydia's Houſhold*, there are ſeveral Things very conſiderable. At the Time when ſhe was *Baptized*, ſhe was at a Distance from the Place of her ſetled Abode; for ſhe being a *Seller of Purple*, was at this Time journeying from Home upon a Trading Account: and it is not probable, if ſhe had any young Children, that ſhe would carry them with her from Home.

Again, it doth not appear that ſhe ever had a Husband, and therefore 'tis very probable that ſhe had no Children.

Further, it is obſervable, that when the *Apoſtles* entred into the *House* of *Lydia*, and had ſeen the *Erethren*, they comforted them and departed. Now, how can any Imagine that *Infants* were in that Family? Or however *Baptized*? when we find they are called

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called Brethren, or such who are said to be comforted by the Words of Paul and Silas?

As for the Jaylor, the Apostle, who never used to Preach to Infants, spake to him the Word of God, and to all that were in his House. The Effect of whose Preaching was not only his Rejoycing and Belief, but the Belief of all his House also, as well as the Baptism of all his House together with him.

V. 32.

33.

34.

And as for Crispus, whose Household is not reported to be Baptized, (tho' no doubt they were so) it's said that all his Household Believed in the Lord as well as he.

Chap. 18.8

The Fourth and last Household is that of Stephanus, who as they are said to have been Baptized, so they are all said to have added themselves to minister to the Saints.

1 Cor. 1.16

Ch. 16.15.

Which are Actions exclusive of Infants.

Besides, if Households must needs be taken as comprising Infants, then that Phrase,

Salute the Household of Onesiphorus, must be taken so too; And what Absurdity were

Fisher on Baptism.

it to tell Cradle-bed Infants, that Paul the Prisoner remembred his Respects unto

Pag. 187.

them?

It is Argued from the Words of the Apostle, The Promise is to you and your Children, that therefore Infants have a Right to Baptism: For, say some, this Promise is Baptism, and

Or. 6.

Ad. 2. 39.

it

Of the Doctrine of Baptisms.

it is made to Children, Therefore Children are to be Baptized.

Ans.

To this I answer, (1.) That *Baptism* is a *Command*, not a *Promise*; And therefore the Argument is fallily grounded. For the *Promise* here spoken of, is that of giving the *Holy Spirit* unto such who *Repenting of their Sins should be Baptized in the Name of the Lord Jesus Christ*. (2.) By the Word *Children* here, we are not to understand *Infants*, but the *Posterity of the Jews*: As *Dr. Hammond* grants, and therefore confesses this Place a very unconcluding Argument for *Infant-Baptism*. (3.) Tho' by *Children* here be meant the *Posterity* of the *Jews*, yet not the *Natural*, or *Carnal Seed*, but the *Spiritual*; as appears by these Words, *The Promise is to you, and to your Children (viz. to your Posterity, meaning the Jews) and to all that are afar off (here also the Gentiles are taken in) even as many as the Lord our God shall call, viz. both Jews and Gentiles as shall appear to be called ones*. See what the *Apostle* says to the *Romans*. To the End the *Promise* may be sure to all the *Seed*, not to that only which is of the *Law*, but to that also which is of the *Faith of Abraham*, who is the *Father of us all*.

Rom. 4.
12, 16.

So that if these Matters be rightly considered, we may easily discern that this Text of Scripture directly makes against *Infant-Baptism*. But I proceed,

It's

Of the Doctrine of Baptisms. 93

It's Argued likewise, that Infant-Baptism Object. 7.
is no where forbidden: And therefore it may
be Practic'd.

To which I answer, That wherever *Ans.*
Christ Commands the *Baptizing Believers*,
there is an Implicit Prohibition of all o-
thers not so qualified; for every *Affirmative*
Command of Christ includes a Negative. Na-
dab and Abihu had no Prohibition from *Lev. 10. 1.*
using strange Fire, yet were destroyed for not
using that Fire upon the Altar which was
Commanded, and using that which the
Lord Commanded not. By this Way of
Arguing, we may bring in the Baptizing
of Bells, as the Book of Martyrs tells us
of them that did it, and an Hundred more
Ceremonies of Rome. I shall only Instance
in one Thing more, and so Conclude.

It is Urged in Favour of Infant-Baptism, Object. 2.
that if Children may not be Baptized under
the Gospel, their Priviledge is less than un-
der the Law.

I Answer, The Priviledge under the *Ans.*
Law, and under the Gospel, is the same
to Infants as to the Covenant of Grace;
and as for Circumcision, it was indeed a
Priviledge to the Jews in Comparison of
the Heathens, but called a Yoke in Com-
parison of them under the Gospel.

H

We

Mar. 16.
16.

We grant it's a great Mercy for Children to have Godly Parents, having the Advantage of a Good Education, Prayer, and good Examples. But what Benefit can Infants have from *Baptism*, when God never appointed it for them, nor made any Promise to them in it? But most *Glorious Ones* are made to such as Believe and are Baptized: Namely *Remission of Sins, the Gift of the Holy Ghost, and Eternal Salvation.*

Thus have I endeavoured to remove some Things which are brought to vindicate that *Scripture-less Practice of Infant-Sprinkling* called *Baptism*, tho' not truly. I shall conclude the Whole with a short Word by Way of Use and Application. And that

First, To those who upon Profession of their *Repentance* and *Faith*, have been Buried with Christ in *Baptism*. Suffer me to say to you my Friends.

1. Take Special Heed of Trusting to what you have done. Be ever Careful to meet God in a Way of Duty, but take heed that you Trust not to your Duties.

2. Do not imagine, that when you are Baptized, all your Work is done; for at the Time of your Baptism, as you enter the Lists against Hell, so you must make it

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it your Business to keep up and maintain your Spiritual Warfare.

3. Let me perswade all that are truly Baptized, to live like those who have devoted themselves to *Father, Son, and Holy Spirit*. *Only Let your Conversation be as becometh the Gospel of Christ.* For Consider, Phil. 1.27.

(1.) How Unbecoming it is to Live otherwise, and what a Scandal it is to *Christ* and his *Religion*. Nothing adds a greater Beauty to *Christianity*, than the Orderly Deportment of those who profess it. Nor is there any Thing can be a greater Reproach to Truth, or a Wounding to the Blessed Jesus, than an Unbecoming Carriage in any of his Members. Hence, says the Apostle, *Some walk, of whom I have told you often, and now tell you even Weeping, that they are the Enemies of the Cross of Christ.* Observe, they are called *the Enemies* by Way of Eminency. Chā. 3.18.

(2.) Remember how much a Disorderly Walking exposes us to the Divine Displeasure. *The End of such* (the Apostle tells us) *is Destruction.* And therefore he exhorts us to *Walk Circumspectly, not as Fools, but as Wise, redeeming the Time, because the Day is evil.* Eph. 5.15, 16.

4. Let us take a Special Care of Apostatizing; for *if any Man draws back, My Soul* (says the Almighty) *shall have no Pleasure in him.* To set our Hands to the Plough, and to look back will render us *unworthy of the Kingdom.* Let us therefore *strive to enter in at the straight Gate:* That so we may be able to say with the Apostle, *We are not of them who draw back unto Perdition, but of them that believe to the Saving of the Soul.*

Secondly, I would say something to such who are not Baptized. And here 'tis possible I may meet with Persons under different Circumstances.

1. Such who are Open and Avowed Enemies to this Ordinance. These I would Advise to be very Careful, that they open not their Mouths against that which God hath so plainly revealed in his Word. *Be ye not Mockers* (saith the Prophet) *lest God make your Bands strong.*

2. There are some who seem indifferent in this Matter, and think it is what may, or may not be done. To such I would Answer, that it is no such Matter of Indifference. If it be *for the Fulfilling of all Righteousness*, (as Our Lord observes) then we ought not to content our selves with the careless Beholding of the Duty; but

but we should endeavour to be found in the Practice of it.

3. *And Lastly*, If any who stand convinced in their Consciences of this Duty, shall read this Treatise, to such Souls I would say, as *Ananias* did to *Paul*, *Why tarry you? Arise and be Baptized, washing away your Sins, calling upon the Name of the Lord.* Acts 22. 16. And that I may be prevailing in this Case, I would advise such Persons to consider,

(1.) Our Blessed Saviour submitted to be *Baptized in Water*, and therefore it ought not to be a mean Thing in our Eyes.

(2.) It was the last Thing he *Instituted*, just before his Leaving the World, and entering into Glory: And therefore we ought to take the more Notice of it.

(3.) No Ordinance was ever so Honour'd as this Ordinance was. The Son of God *Baptized*, the Spirit of God descending in the Shape of a Dove upon him, and God the Father owning him by a Voice from Heaven in the Work.

(4.) It is One of the Oracles of God, and the *Pharisees and Lawyers* are said to *Reject the Council of God against themselves in not being Baptized.* Luk. 7. 30.

(5.) Consider that those in the Primitive Times, that had been Baptized with the Holy Ghost, were yet Commanded to be Baptized in Water. This, by the Way, may discover to us the Folly of those who imagine they are filled with the Spirit, and yet despise this Ordinance as a Carnal Thing.

If they are filled with the *Spirit*, it's not that which comes from God; for the *Spirit of God cannot contradict it self*. Therefore if the *Spirit* which *Rules in us* speaks differently to that in the *Word*, it is plain that we are not guided by the *Spirit of God*. If the *Mighty Effusion* of the *Spirit of God* upon Persons in the Primitive Times rather fitted Persons for, than exempted them from the *Baptism of Water*, then certainly that *Light within* (which some People so much boast of) is *very Darkness*, when it leads them to Neglect and despise this *Holy Ordinance*.

To Conclude, Let us remember that the Blessed Jesus submitted himself to be *Baptized in Blood* for our Sakes. Can we then be Convinced, and yet Dilatory in the submitting to our Lord by being *Baptized in Water* in his Name? Nay, what *Infernal Ingratitude* shall we be found Guilty of, when we remember the Obligations our Lord has laid us under by the Laying down his

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his Life for us, and yet remain disobedient to his Commands, tho' we stand Convinced of the Truth of them?

How will his *Tremendous Appearance* strike us dumb, or render us incapable to say any Thing more for our selves, than that He Taught in our Streets, but we would not hearken to his Voice?

Therefore let us take the Advice of the Holy Prophet, and seek the Lord whilst he may be found, and call upon him whilst he is near: For Whoso Believeth, and is Baptized, shall be saved, but whoso Believeth not shall be Damned.

Isa. 55. 6.

Mark 16.

16.

SECT. IV.

Of Laying on of Hands.

BEfore I Proceed directly to Treat of this *Doctrine*, I must premise to the Reader, that notwithstanding the Alteration of Method, which may be found in this Head, yet I shall Endeavour to reserve the whole Argument: And shall not omit to Answer the several Queries or Objections; tho' not just in the same Way as they are stated, in the Old Copy.

But to Treat of the Principle it self, which is *Of Laying on of Hands*: And for as much as we find in Holy Scripture, that

Of Laying on of Hands

this Practice is diversly spoken of, I shall therefore, (before I lay down any particular Method) by Way of Explanation, shew, what *Laying on of Hands* is intended by the Apostle in the Text before us.

And therefore, that we may put this Matter into a true Light, I shall Consider the several Sorts of *Laying on of Hands*, as mentioned in the Scripture; And which the Opposers of the *Glorious Gospel-Truth* that we are to Treat of, do often make Mention of, to darken *Truth it self*; and so to hinder the *Growth* of it.

I shall not stand to insist on that violent
 Mar. 16. 8. *Laying on of Hands* which Our Lord tells his Disciples they shall be exercis'd under by the Wicked; because 'tis so *Monstrous, Base, and Vile*, that I suppose none will Imagine it hath any *Appearance, or Face of Divinity* in it. And therefore I shall Principally take Notice of the Four Sorts following, viz.

Acts 9. 17.
 Cha. 28. 8.

First, *The Laying on of Hands for the Healing of the Sick, or Diseased Person.*

Ch. 6. 6.
 Ch. 13. 3.

Secondly, *Laying on of Hands for setting Persons apart, as Officers in the Church of Christ, that they may Perform the Work they are called to: Whether it be to Minister in Spiritual Things, or Temporal. And these Persons must be* such

Of Laying on of Hands

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such who are first Gifted, before Hands are laid on them, as was Timothy.

1 Tim. 4.
14.

Thirdly, *There is a Laying on of Hands which some Men speak of (tho' without the Authority of Scripture) and that is for the Receiving the Extraordinary Gifts of the Holy Spirit.*

Fourthly, *There is a Laying on of Hands upon Baptized Believers, as such, that they may receive the Promised Spirit of God: And this Laying on of Hands is to be Practic'd on those who are not appointed to any Office, as the Scripture* Acts 8. 17.
Ch. 19. 6.
informs us.

And here it may not be amiss to observe, that those very Persons who have most strenuously Argued against the *Laying on of Hands* on Baptized Believers, as such, have yet Acknowledged, *That sometimes Hands were laid on (Persons) by Gifted Men, to give the Holy Ghost to them that were not set apart to any Office.*

But we must not pass this, without taking Notice, that the Concession of these Men, hath something in the Wording of it that doth not sound very well. And that is, because it seems to allow, that it was in the Power of some Men, by the Laying on of their Hands, to give the Holy Ghost unto other Persons. Which Notion, as it is absurd, and tends to rob God
of

Of Laying on of Hands.

of his Prerogative, so it ought to be rejected by every serious Mind.

Having thus stated the several Sorts of *Laying on of Hands*, of which we are informed by the Holy Scriptures, or which some thro' Mistake, Presume to be contained therein, I shall now come to Answer an Enquiry that hath been, and may be made on this Account, which is as follows, viz.

Enquiry.

Seeing many plead for Laying on of Hands, to be Practic'd, or Submitted unto, as a Foundation Principle, or a Beginning Doctrine of Christ, and that by all Baptized Believers,

Question.

Therefore, We desire to know, (if any of them can inform us) which of all these Laying on of Hands, before mentioned, is called by Christ, or his Apostles, the Foundation Principle, or the Beginning Doctrine by some Text in Scripture?

It seems the Enquirers themselves are not Ignorant, but take it for granted, that there is a *Laying on of Hands* called by Christ or his Apostles, the *Foundation Doctrine*, (or more properly a *Foundation Doctrine*.) only this they are Ignorant of, Which of them before-mentioned it is.

Ans.

Now, for the Satisfaction of such Enquirers, I shall Answer, That the *Laying on of Hands on Baptized Believers*, as such, (together with Prayer to God,) to the End they may

may receive the Holy Spirit, is called by the Apostle to the Hebrews, a Foundation Principle, or a Principle of the Beginning Doctrine of Christ, Heb. 6 1, 2.

The Work that I have now to do, is this, Namely to Prove, that the *Laying on of Hands*, mentioned in this Text, is that which is, and ought to be *Practiced* on all *Believers* as such.

And this Truth I shall endeavour to Demonstrate after this Manner.

I. I shall shew that the *Laying on of Hands*, for *Healing the Sick*, for *Ordaining Persons to Offices*, or that imagined *Laying on of Hands* for the receiving the extraordinary Gifts of the Spirit. cannot be the *Laying on of Hands* intended by the Apostle in this Text.

II. I shall shew, that the *Laying on of Hands* on *Baptized Believers*, as such, is what the Apostle intends in this Text, by the Agreeableness of the Practice to the Titles given to it.

III. I shall demonstrate this Truth from the Practice of the Church of Christ, and the Consent of Authority both Ancient and Modern.

But of these in their Order.

I. I shall shew that the *Laying on of Hands* for the *Healing of the Sick*, for *Ordaining Persons to Offices*, &c. is not the
Laying

Laying on of Hands intended by the Apostle in the Text under Consideration. And

First, I shall Prove, that it is not the Laying on of Hands for the Restoring of the Sick. And this will appear, if we consider these following Particulars.

1. *Laying on of Hands to Heal the Sick, precedes, or goes before Faith. Signs being for them which do not Believe: And not for Believers, as St. Paul teaches. But the Laying on of Hands mentioned Heb. 6. 2. is subsequent to Faith, yea, it follows Baptism; And that, as it takes it's Place in the Order of the Principles of Christ's Doctrine.*

1 Cor. 14.
22.

2. *Laying on of Hands to Heal the Sick, is most proper, (if it doth not only pertain) to them that are without, or not of the Church. But the Laying on of Hands mentioned Heb. 6. 2. is Part of that Milk of the Word, which belongs to those who are Babes in Christ.*

As for those Persons who are Members of the Church of Christ, that shall at any Time be Afflicted, or Labour under Sicknes,

Jam. 5. 13.
14.
15.

they are directed to send for the Elders of the Church, that they may pray over them, Anointing them with Oyl, in the Name of the Lord.

3. *It cannot be the Laying on of Hands for Healing the Sick, that the Apostle intends*

intends, Heb. 6. 2. because 'tis more Bles- Jo. 20. 29.
sed to Believe without a Miracle than with
one. Therefore they are upbraided with
Hardness of Heart who would not Believe Joh. 4. 48.
without.

4. It cannot be the *Laying on of Hands* for Healing the Sick, because the Apostle calls it a *Foundation Principle*, or a *Beginning Doctrine*, which if it related to Healing only, then None could Lay the *First Principles of Religion*, or come to be *Babes in Christ*, but such as were either *Sick, Lame or Blind*, and so receive *Imposition of Hands*, in Order to their Healing: Which if so, then it doth unavoidably follow, that *Sickness, Lameness, or Blindness*, must be essentially necessary to this Part of *Christ's Doctrine*; which I suppose will not be affirmed by any.

5. The *Laying on of Hands* mentioned Heb. 6. 2. may not be repeated, *Not laying again* (says the Apostle) *the Foundation, &c.* But the *Laying on of Hands* for the Healing of the Sick may be repeated, several Times, to the same Persons, as their Necessities require: Therefore it cannot be this *Laying on of Hands* which the Apostle intends in this Text. But I proceed unto the next Thing.

Secondly,

Secondly, It cannot be the *Laying on of Hands* for the *Ordaining* of Persons, or setting them apart to *Offices* in the *Church of Christ*. For,

Fisher's
Christia-
nissimus
Redivivus
Pag. 508.

1. The *Laying on of Hands* spoken of *Heb. 6. 2.* is laid as a *Principle* or a *Part* of the *Foundation*, on which the *Church* stood; But the *Laying on of Hands* for setting apart Men to *Administer*, either *Temporal* Things or *Spiritual* Things in the *Church*, is no *Principle* or *Beginning Thing*, nor *Foundation* Antecedent to the *Church*, as every *Foundation* must be to the *Building*: For the *Visible Church* ever since the *First Apostles*, whose *Doctrine* was a *Foundation* to it, was antecedent to its *Officers*, and not they to it. The *Churches* were first *Collected* and *Constituted* upon the *Foundation*, or first *Form of Doctrine*, delivered by the *Apostles*, and then *Officers* were *Ordained* in every *Church*: For the true *Visible Church* might be without *Officers*, tho' not without *Ordinances*; but *Church Officers* cannot be *Chosen* or *Ordained* in it, till there be a *Church*.

2. This *Imposition of Hands* could not be for *Ordaining Church Officers*, because that would suppose all the *Hebrew Church* to be *Officers*, which could not be: For if the whole *Body* were to consist of *Messengers*,

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Messengers, Elders or Deacons, it would be as great a Deformity, as for all the Natural Body to be an Eye, or a Hand, or any one Member.

Now if this *Laying on of Hands*, Heb. 6. 2. must be understood for the Ordaining of Officers, then the aforesaid Supposition would necessarily follow; because the *Imposition of Hands* in this Text was *Learn'd*, *Own'd* and *Laid* by the whole *Body* of the Church, whom the Apostle reproveth, saying, *Ye might have been Teachers, but ye have Need to be Taught again, which be the First Principles of the Oracles of God.* Therefore it plainly supposes, that this *Laying on of Hands* which he mentions amongst the other *Beginning Principles* related to all the Members of the Church, and so consequently it cannot be that for the *Ordaining of Officers*; because such a *Laying on of Hands* belongs only to some particular Persons in the Church. And that, not as they are Members, but as Persons chosen to Office. Heb. 5. 12.

3. *Laying on of Hands* for Church Offices is not *Milk for Babes*, but *Meat for strong Men*, and for them only: For they who are *chosen to Offices* in the Church must not be *Babes*, or *Young Disciples* in the Christian Religion, but they ought to be *strong Men*; such as are able to bear the *Infirmities* of the *Weak*: And therefore it is said
of

Of Laying on of Hands.

of an Elder, that he should not be a Novice, i. e. One Young in the Faith.

4. *Laying on of Hands* for Church Officers is not that which is joyned with Baptism, nor doth it follow in Order of Words, as this *Laying on of Hands* doth, Heb. 6. 2. From hence therefore, it is easy to conclude that it must be some other *Laying on of Hands* that the Apostle here intends, and not that for the *Ordaining of Officers*.

5. *Laying on of Hands* for the *Ordaining Officers* cannot be what the Apostle intends, Heb. 6. 2. because we find the *Laying on of Hands* in this Text, and that for *Ordination*, both Administred upon One and the same Person, on several Accounts and Ends. As for Instance,

Acts 9. 17 St. Paul had Hands Laid on him, by Ananias, that he might receive his Sight, and be filled with the Holy Ghost; which End agrees with what we are informed of from other Scriptures; and yet we find this same Person had Hands Laid on him afterwards, to Depute him to the Office of an Apostle, Acts 13. 3.

So likewise Good Timothy had Hands laid on him by Holy Paul, by which he received a Gift; and yet notwithstanding, he had Hands laid on him by the Eldership, in Order to his Office. Now here we may

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may Observe how these *Laying on of Hands* are distinguished one from the other. (1.) By the Persons performing them. The Former by the *Apostle Paul* only, and the Other by the *Presbytery*. (2.) The End of the Services makes a Difference: The *First* being for that only which is Common to all Saints, as *Love, Power, and a Sound Mind*. The Other for a *Gift of Office*, which he must not Neglect, &c. (3.) The Scope of the *Apostle* in these Places makes a Difference also; for in *1 Tim. 4.* from *Verse 11*, to the End of the Chapter, *St. Paul* is Treating of those Things that relate to *Timothy's Office*. These Things Command and Teach. Give Attendance to Reading, Exhortation and Doctrine. —

Take heed to thy self and thy Doctrine. And therefore very suitable is the Exhortation in this Place to Diligence in the Exercise of the Gift which was given him by the *Laying on of the Hands of the Presbytery*.

But in *2 Tim. 1. 6.* *St. Paul* speaks to *Timothy* of Things Common to every *Christian Man and Woman* from *Verse 1* to *13*.

Now if *Laying on of Hands* were dispensed Twice to one and the same Person, or Persons, on different Accounts or Ends, then it is most apparently clear, that the *Laying on of Hands, Heb. 6. 2.* and that *Laying on of Hands mentioned Acts 6. 6. Chap. 13. 3.* are different in themselves and the Ends for which they are Administred.

Of Laying on of Hands

The One being dispensed to the Baptized, as such, (it being a Foundation Principle) to the End they might receive the Spirit. The Other in Order to their being set apart to the *Work of the Ministry*. So that from what hath been said, we may see that the *Laying on of Hands*, Heb. 6. 2. is not that *Laying on of Hands* which is for the Ordaining Officers in the Church of Christ.

Not for extraordinary Gifts.

Thirdly, I shall now come to shew, that it is not the *Laying on of Hands*, (as some say) for the receiving the *Extraordinary Gifts of the Spirit*, that the Apostle intends, Heb. 6. 2. For,

1. They who plead for this, say, that these *Extraordinary Gifts* were but *Pro-temporary*; and therefore, when the Gift ceased, the Practice must cease also: But the *Laying on of Hands* in the Text before us is such a Practice as we are to continue in; nay, that we should endeavour after a Perfection in. *This we will do* (says the Apostle) *if the Lord permit*.

2. *This Laying on of Hands* in our Text, is what belongs to all that are *Babes in Christ*: But it doth not belong to them all to be *Workers of Miracles*, nor is there any Promise, that all shall *Speak with Tongues*.

3. The

Of Laying on of Hands.

III

3. The End of Miracles was more peculiar for those *out of the Church*, that so they who did not *Believe the Gospel*, might thereby be prevailed on to do it; but the End of this *Laying on of Hands*, Heb. 6. 2. is for the Strengthening those who do *Believe the Gospel*, it is for the Nourishing the *Babes in Christ*.

Thus have I endeavour'd to shew, That the *Laying on of Hands*, Heb. 6. 2. is not that for *Healing the Sick*, For *Ordaining of Officers*, Nor for *Receiving the Extraordinary Gifts of the Holy Spirit*. It will therefore (I presume) plainly follow, that it must be that *Laying on of Hands*, which is practiced on *Baptized Believers as such*, that they may receive the *Spirit of Promise* in such Measure, as it shall please God to bestow it on them.

II. I shall now shew, that the *Laying on of Hands on Baptized Believers as such*, in Order to their Receiving the *Holy Spirit*, is what the Apostle intends, Heb. 6. 2. by the Agreeableness of the Practice to the Titles given to it. And

First, It is called *Milk for Babes*. So the Apostle intimates, when he tells the *Hebrew Saints*, they have need to be Taught Heb. 5. 12 again which be the *First Principles of the Oracles of God*, and are become such as have need of *Milk*, and not of *strong Meat*. Now this

Of Laying on of Hands.

Ordinance may properly be called *Milk for Babes*, because the End of it is for their receiving the *Holy Spirit*, which teaches them to cry *Abba, Father*. The Apostle further calls this Spirit the Spirit of Adoption: And it is said to bear Witness with our Spirits that we are the Children of God. Therefore in this Ordinance of Laying on of Hands, we wait upon God, as Babes in Christ, that we may receive the *Holy Spirit* to strengthen our weak Souls, and to Seal us for the Day of Redemption.

Gal. 4. 6.

Rom. 8. 15.

16.

Secondly, This Laying on of Hands is a Beginning Principle. And hence it is, that as soon as Persons were found Believers, and were Baptized, then Hands were Laid on them. This Principle is one of the Beginning Steps, in the Ways of Christianity; and since the End of the Ordinance is for our receiving the *Holy Spirit*, it is highly necessary that it should be one of the First Things we Engage in, since of our selves we can do nothing, and the Spirit only can help our Infirmities.

Thirdly, It must be this Laying on of Hands which the Apostle intends, because the Promise of receiving the *Holy Spirit* belongs to all that are Babes in Christ; and it is unto all such that the Apostle speaks and unto them he Commends this Practice, as what they ought to be found in.

Fourthly,

Fourthly, That which abundantly proves this, is, That the Apostle here lays it down in the same Order, as we elsewhere find it Practic'd. For here *Laying on of Hands* follows *Baptism*; and so we find it Practic'd by the *Apostles* upon the *Samaritans* after *Acts 8. 12.* they were *Baptiz'd*: and so by *St. Paul* at *Ephesus*. *Ch. 19. 6.*

Fifthly, We find this Practice has *Equal Honour* with all the other *Ordinances*. And,

Lastly, Our Lord *Jesus Christ* (as far as might be) submitted to it, *The Spirit of* *Mat. 3. 16.* *God descending like a Dove, and lighting up- on him.*

III. *I am now to demonstrate this Truth from the Practice of the Church of Christ, and the Consent of Authority, both Ancient and Modern.*

As with Respect to the *Practice* of the *Church of Christ*. I presume 'tis sufficiently made known by the Instances of the *Samaritans*, and the *Ephesians*, before-mentioned, as also by the Instance of *Timothy*: And that which one would think should put it beyond all Contradiction, is, that the Apostle recommends it as a Matter equally to be *Observed* with other *Principles* of the *Christian Religion*, which have been *Believed*

Of Laying on of Hands.

and Practic'd by the Church of God in all Ages, and will be so to the End of the World.

But I shall proceed to Consider the Judgment of Authors in this Case, both Ancient and Modern. And here I shall Recite such as the Blessed Grantham has taken Notice of in his *Sigh for Peace*, Pag. 49, 50, 51, 52.

Tertull. de Resur. C. 8.

Tertullian to this Effect; "That like as in Baptism, the Flesh is Washed, that the Soul may be made clean; so in Laying on of Hands the Flesh is overshadowed, that the Soul may be Illuminated by the Holy Spirit.

In the Constitutions of Clemens, there is said to be this Passage, viz. "We must all hasten to be Born again to God (meaning by Baptism) and at Length to be signed by the Bishop, that is to receive the Sevenfold Grace of the Spirit, otherwise a Person cannot perfectly be a Christian, if carelessly and willingly (and not of Necessity) he remain without it.

Cyb. Ep. ad Fabi.

Cyprian speaking of the Samaritans receiving the Holy Ghost, by Laying on of Hands saith, — "Which also is done with us, that they which are Baptized in the Church, must be presented to those who are set over the Church that by Prayer, and Laying on of Hands, they may obtain the Holy Ghost.

Jerom ad Lucif.

"Jerom (according to Andreas Willet) touching Laying on of Hands, hath these Words,

Of Laying on of Hands.

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Words, viz. "It hath ever been the Custom
"of the Church.

"Eusebius hath a Passage concerning No-^{Euseb. l. 6.}
"vatus, (who lived about the Middle of^{C. 4.}
"the Third Century) how he slighted the
"Imposition of Hands; these are his Words
"(after Mention made of hi being Baptiz-
ed, he saith) "He obtained not ———
"that which he should have done, according
"to the Cannon (or Rule) of the Church; to
"wit Confirmation by the Hands of the Bi-
"shop. Insomuch then he obtained not that,
"how came he-by the Holy Ghost? See also
"to the same Effect, the Seventh Book of
"Eusebius, C. 2.

For Modern Writers, as Erasmus (in my
Opinion) is most clear, and without Mixture
in most of his Expositions, and particularly
in this Point, so I shall place his Testimony
first.

These are his Words upon the Princi-
ples, Heb. 1. 2.

"The first Degree unto Christianity, is to^{Erasm. Par.}
"be Repentant of our former Life, and to for-^{in Heb. 6.}
"sake Sin; Next of all it is required that we^{2.}
"be Taught that True Innocency and Soul
"Health, as is to be hoped for of God:
"Then forthwith, that we be Purged by Ho-
"ly Baptism, from the Filthiness of our Sins,
"and restor'd again to the State of Innocen-
"cy: Then that we receive the Holy Ghost,
"by Laying on of Hands; and believe the
"Resurrection of the Dead to come; and

Of Laying on of Hands.

“ that last Judgment, that shall award some
 “ to Eternal Felicity, and other some to Ever-
 “ lasting Pains and Damnation.

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Annals. 17

Heb. 6. 2.

Diodate hath these Words, “ Laying on
 “ of Hands was a Ceremony joyned to Baptism
 “ for a Sign of Blessing and Consecration to
 “ God. And he calls these Principles, the
 “ first Grounds of Christian Catechism, and
 “ the Heads of Christian Doctrine.

Tindal in

2 Tim. 1. 6.

“ As in Baptism, the outward Ministry
 “ or Mystical Washing doth regenreate, wash
 “ away Sins, cleanse and purge us from our
 “ Filthiness; so doth the Imposition or Lay-
 “ ing on of Hands give us the Gift of the
 “ Holy Ghost: But the outward and Mystical
 “ Washing doth only represent unto us, that
 “ in Christ's Blood our Sins are washed clean
 “ away, &c.

“ From these Testimonies it appeareth,
 “ that what the Churches of Christ now
 “ contend for, touching the Practice, and
 “ the Subject, and the End of Prayer with
 “ Laying on of Hands, is no Novel Thing;
 “ but as the Institution of that Ordinance
 “ is found in Holy Writ (as we have shewed)
 “ so it hath continued in Use as necessary,
 “ in Place the next to Holy Baptism,
 “ among Christians generally.

Dr. *Jeremy Taylor* in his *Defence of Chri-
 stianity*, gives a very Honourable Testimo-
 ny for this Truth, in his Exposition of
Heb. 6. 2. “ For this Author having shewn
 “ the Original of the Practice of Laying

Granham's
Christianity
four Vols.
1711.

Of Laying on of Hands.

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" on of Hands from Christ, and the Practice and Exercise of it in the Apostles, and first Converts in Christianity, comes in the next Place to observe.

" That this is established and passed in-
" to a Christian Doctrine: The Warrant
" for what I say, is the Word of St. Paul, Dr. J. F. Taylor's Des. of the Holy Rite of Hands.
" Heb. 6. 1, 2. Where the Holy Rite of
" Confirmation is expressed by the Ritual
" Part of it, [Imposition of Hands] and is
" reckoned a Fundamental Point, σημεῖον
" ἐπιθεσεως χειρων *Themelios epithefesor Cheiron.*
" not Laying again the Foundation of Repentance from Dead Works, and of Faith towards God, of the Doctrine of Baptisms, and of Laying on of Hands, of the Resurrection of the Dead, and of Eternal Judgment.

" Here are Six Fundamental Points in
" Paul's Catechism, which he laid as the
" Foundation or Beginning of the Institution of the Christian Church, and amongst these, Imposition of Hands is reckoned as a Part of the Foundation; and therefore they who deny it dig up Foundations.

" Now, that this Laying on of Hands, is that which the Apostle used in confirming the Baptized, and invoking the Holy Ghost upon them, remains to be proved. Absolution of Penitents cannot be meant here, not only because we never read that the Apostles used that Ceremony in their Absolutions, but because
" the

Of Laying on of Hands.

“ the Apostle speaking of the Foundation,
 “ in which Baptism is, there needed no Ab-
 “ solution but Baptismal. For they and we
 “ believing One Baptism for Remission of
 “ Sins, this is all the Resolution that can
 “ be at first, and in the Foundation. The
 “ other was *secunda post naufragium tabula*.
 “ It came in after, when Men had made
 “ Shipwrack of their good Conscience and
 “ were as St. Paul saith, unmindful of the
 “ former Cleansing.

“ It cannot be meant of Ordination,
 “ and this is also evident, (1.) because the
 “ Apostle saith, he would thenceforth
 “ leave to speak of the Foundation, and
 “ go on to Perfection, that is, to higher
 “ Mysteries. Now in Rituals, of which
 “ he speaks, there is none higher than Or-
 “ dination. (2.) The Apostle saying, he
 “ would speak no more of Laying on of
 “ Hands, goes presently to discourse of
 “ the Mysteriousness of the Evangelical
 “ Priesthood, and the Honour of that Vo-
 “ cation, by which it is evident he spake
 “ nothing of Ordination in the Catechism,
 “ or Narrative of Fundamentals. (3.) This
 “ also appears from the Context, not only
 “ because Laying on of Hands is immedi-
 “ ately Set after Baptism, but also be-
 “ cause in the very next Words of his Dis-
 “ course he does enumerate and appportion
 “ to Baptism and Imposition of Hands
 “ their proper and propounded Effect. To
 “ Baptism

Of Laying on of Hands.

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" Baptism, Illumination — And to Confir-
" mation he reckons tasting the Heavenly
" Gift, and being made Partaker of the Holy
" Ghost. By the Thing signified declaring
" the Sign, and by the Ministration the Rite.
Upon these Words *Chrysostome* discour-
" sing, says, *That all these are Fundamental*
" *Articles, i. e. That we ought to Repent from*
" *Dead Works, to be Baptized to the Faith*
" *of Christ, and be made worthy of the Gift*
" *of the Spirit, who is given by Imposition of*
" *Hands; and we are to Believe the Resur-*
" *rection and the Eternal Judgment. This*
" *Catechism (saith he) is perfect, so that if*
" *any Man have Faith in God, and being*
" *Baptized is also Confirmed, and so tastes*
" *the Heavenly Gift, and partakes of the*
" *Holy Ghost, and by Hopes of the Resurre-*
" *ction tastes of the good Things of the World*
" *to come, if he fall away from this State,*
" *digging down and turning up Foundations,*
" *he shall never be built again, he can never be*
" *Baptized again God will not begin again,*
" *&c. He cannot be made a Christian twice.*

" This is the full Explication of this ex-
" cellent Place, and any other Way it can-
" not be reasonably explicated — I shall
" observe one Thing more out of this Te-
stimony of *St. Paul*. He calls it the Do-
ctrine of Baptism and Laying on of Hands.
" By which it does not only appear to be
" a lasting Ministry, because no Part of
" the Christian Doctrine could change or
" be

Of Laying on of Hands.

“ be abolished, but because also it appears
 “ to be of Divine Institution. For, if it
 “ were not, St. Paul had been guilty of
 “ that which our Saviour reproves in the
 “ Scribes and Pharisees, and should have
 “ Taught for Doctrine the Commandments
 “ of Men, which because it cannot be sup-
 “ posed, it must follow that this Doctrine
 “ of Imposition of Hands is Apostolical,
 “ the Argument is clear and not easily to
 “ be reproved. Thus far Dr. Taylor.

And Dr. Scott Treating of the Ministry
 of the Bishops, has these Words.

Dr. Scott of
 the Christi-
 an Life & Pr.
 2. Pt. 4. 46

“ Another peculiar Ministry of the Bi-
 “ shops and Government of the Church is
 “ to Confirm such as have been Baptized
 “ and Instructed in Christianity; which
 “ Ministry was always performed by Prey-
 “ er and Laying on of Hands, upon which
 “ the Party so Confirmed received the
 “ Gift of the Holy Ghost. It is true upon
 “ the first Institution of this Imposition of
 “ Hands the extraordinary Gifts of the Spi-
 “ rit, such as speaking with Tongues, &c.
 “ were many Times consequent, but from
 “ hence it doth no more follow that it
 “ was intended only for an Extraordina-
 “ ry Ministry that was to cease with those
 “ extraordinary Gifts that accompanied it,
 “ than that Preaching was so which at first
 “ was also attended with miraculous Ope-
 “ rations. The great Intendment of those
 “ extraordinary Effects was to attest the
 “ Efficacy

" Efficacy of the Function; And doth it
 " therefore follow, that the *Function* must
 " cease because those extraordinary Effects
 " did so after they had sufficiently attested
 " its Efficacy, and consequently were of no
 " farther Use? If so, then all the other Mi-
 " nistries of Christianity must be expired
 " as well as this. And what tho' those ex-
 " traordinary Gifts of the Spirit are ceased?
 " Yet since our Saviour hath promised a
 " *Continual* Communication of his Spirit to
 " his Church, is it not highly reasonable
 " to believe, that he still continues to com-
 " municate it by the very same Ministry
 " of *Prayer* and *Imposition of Hands*, where-
 " by he communicated it first; and that he
 " now derives to us the *Ordinary* Opera-
 " tion of it in the same Way that he first
 " derived the *Extraordinary* Ones? Espe-
 " cially considering that this *Laying on*
 " *of Hands* is placed by the Apostle in the
 " same Class with *Baptism*, and made one
 " of the *Principles of the Doctrine of Christ*,
 " Heb. 6. 1. 2. and therefore must with-
 " out all Doubt be intended for a *standing*
 " *Ministry* in the Church, and as such
 " the Church of Christ, in all Ages has
 " thought her self obliged to receive and
 " practice it.

The Reverend Bishop Burnet in his Ex-
 position on the Articles of the Church of
 England, Treating concerning Laying on of
 Hands, as now pleaded for says thus, —

And

Of Laying on of Hands.

Dr. Burnet
Expo 39
Art. of the
Church of
England.
Pag. 271.
Art. 25.

“ And in all this we are much confirmed when we see such Warrants for it in Scripture. A Thing so good in it self that has at least a probable Authority for it, and was certainly a Practice of the first Ages, is upon very just Grounds continued in our Church: Would to God it were as seriously gone about, as it is Lawfully established.

Thus have I proceeded in the Method I proposed to shew that the *Laying on of Hands* mentioned Heb. 6. 1, 2. is that *Laying on of Hands* which is practiced on Baptized Believers as such, in Order to their receiving the promised Spirit of God. And I hope if what hath been said be duly weighed and considered, will appear so to every unprejudiced Mind.—— But I shall proceed to speak more particularly concerning this Truth.

And therefore, that I may the more compleatly Answer the Design of these Sheets, I shall as a Foundation of what is further to be treated of, observe for my Method, *Seven Queries* which were sent from Rutland, or thereabouts, to a Friend at London, with a Desire of an Answer unto them. Which are as follow.

Concerning the Laying on of Hands, altho' it be a Truth, and a Doctrine of the Beginning of Christ, yet we ought to be resolved upon good Ground of Scripture of these Things.

I. When

I. *When it is to be Administred?*

II. *For what End?*

III. *By whom?*

IV. *On whom?*

V. *How oft?*

VI. *In what Manner?*

VII. *Whether it be a Duty or a Priviledge?*

Under these Queries it was thus written, These are Samuel Oates's Queries.

The Reader may here plainly see that the *Laying on of Hands* which we plead for, is owned by the *Author* of the *Queries* to be a *Truth* and a *Beginning Doctrine* of Christ.

Nay, the Pious *Gosnold* acknowledges, *Gosnold on Laying on of Hands.*

"that a *Laying on of Hands* is a Principle of Religion, and a Part of the Foundation of the Christian Building, *Heb. 5. 12. Ch. 6. 1, 2.*

"Why else seemed it good to the Holy Spirit, by this Pen-man, to put and reckon it among such Principles of the Christian Religion, as Repentance, Faith, Baptism, the Resurrection, and Eternal Judgment, and these granted by all under the least Profession of Christianity to be Foundation Doctrines? But to proceed.

I. *We*

Quesy. I. We are to consider when Laying on of Hands is to be Administred?

It is necessary for the Reader to observe that this Question with all the rest are concerning Laying on of Hands on the Baptized as such: This being Premised, I shall proceed to Answer the Enquiry.

Ans. Laying on of Hands on the Baptized Believers, as such, ought to be Administred next in Order to Water-Baptism. The Proof of this will clearly appear if we consider and search the Holy Scriptures.

The Author to the Hebrews states it next *Heb. 6. 2.* in Order to the Doctrine of Baptisms. We find likewise that it was the Practice of *Act. 8. 17.* the Apostles. When the Samaritans were Baptized, they Laid their Hands on them. *Chap. 19. 6.* And St. Paul Laid Hands on the Ephesians, as soon as they were Baptized. From all which Places 'tis undeniable that when Persons were Baptized, they had Hands Laid on them. But here some Object.

Obj. That St. Paul had Hands laid on him *Chap. 9. 17* before he was Baptized.

It is true that Ananias did Lay his Hands on St. Paul before his Baptism. But it doth not appear that he laid Hands on him at this Time for the Receiving the Holy Spirit; but

It was rather done to the End that he might receive his Sight.

However, if it should be allowed, that this Laying on of Hands upon St. Paul, was that he might receive the Holy Spirit, (which as yet I see no Reason to allow) we must remember that God may Anticipate his own Order, or Allow Men sometimes, in some Cases, to step out of that Way which he hath appointed.

But we must not take upon us to do such Things at our Pleasure. The particular Allowances which God makes to some Men on some Occasions, are not to be drawn into a General Rule for all Persons. David ^{1 Sam. 21.} to satisfy his Hunger, did eat the Shew-Bread, which in general was unlawful for him to meddle with, yet we find his pressing Wants excuse him this Time. ^{Mat. 12. 1, 2, 3.}

But thus much shall serve for the first Head, namely, When Laying on of Hands is to be Administred. And that is, next in Order after Baptism.

II. I shall now come to Consider, for what Query. End this Laying on of Hands on Baptized Believers, as such, is to be Administred.

To this Enquiry I Answer, that Laying on ^{Answer.} of Hands ought to be Administred to the End that the Baptized Believer may receive ^{Joel 2. 28.} the Holy Spirit. That this is the End, will appear, if we Consider, and Compare the

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Promise

Acts 2. *Promise of God with the Practice of the Ministers of our Lord Jesus Christ.* It is said of 38. 39.
 Ch. 8. 15. *Peter and John when they came to the Samaritans, that they Pray'd for them, that they might receive the Holy Ghost.* So that by this Text we may see what End is Assigned to this Practice. And this Matter is as evident from the Practice of St. Paul on Ch. 19. 6. *the Ephesians.* But however, against this there are some Objections made; which I shall endeavour to Answer.

Objection. It is Objected that the Persons we read of in these Texts, received the Holy Spirit in an Extraordinary Manner, which none do now; and therefore Laying on of Hands is not now to be Practic'd.

Reply. I Grant that these Persons did receive the Holy Spirit in so large a Measure, as few or none do now; which doth certainly confirm the Righteousness of that Practice; and that it was the Appointment of God for them in that Day, and is so for us in this Time. And the Almighty owning of it by such eminent Effusions of his Spirit, we should be encouraged to follow their Steps, and be found in the Lord's Way, and then we may expect his Blessing.

But admitting that Persons do not receive the Holy Spirit in so extraordinary a Measure as in Time past, it must not therefore follow, that the Practice of Laying on of Hands must be laid aside: For if this Argument

Argument be Admitted, then we may lay aside both *Preaching* and *Prayer* also.

For we find when *Peter Preached*, the *Holy Ghost* fell on his Auditors, so that they spake with Tongues. And such was the Force of *Prayer* in the Primitive Times, that the House shook where the Saints were Assembled, and they were filled with the *Holy Ghost*. Now I would appeal to any unprejudiced Person, whether there is not as much Reason why we should neither *Preach* nor *Pray*, since the same Effects do not follow now, as did in Time past, as that we should lay aside *Laying on of Hands*, because God is not pleas'd to appear so visibly in owning this Practice as he hath done.

But here I know it is objected, *That these* Object.
extraordinary Gifts constantly followed this Laying on of Hands, and was the only End for which it was performed.

This Objection is grounded on a great Mistake; For,

1. The Extraordinary Gifts of the Spirit Reply.
did not always follow this *Laying on of Hands*; as appears by the Instance of *St. Paul Laying his Hands on Timothy*, that he 2 Tim. 1.
might receive the *Spirit of Love and of a* 6, 7.
sound Mind.

2. It is altogether *unscriptural* to say that the extraordinary Gifts of the Spirit

Of Laying on of Hands.

were the only End Assigned to this *Laying on of Hands*: Nay, or to say that any particular Gift is the End of this Practice. For we find it was performed that Persons might receive the Spirit; this being the Promise in General, the Almighty left himself at Liberty to give the Spirit in what Measure he pleased. And we know there are *Diversities of Gifts, tho' there be the same Spirit*. And if God doth not make us *speak with Tongues* now; as formerly he did, yet he blesses his Servants with the Spirit of Love now; which Grace the Apostle prefers to *Tongues* or *Prophecies*.

1 Cor. 12,
31.
Chap. 13.
1, 2, 3.

God never did confine himself to give this Gift, or that, as the End of this *Laying on of Hands*: But as in Time past, he gave to every Member severally, so he doth now; that there may be a Comeliness in the Body, and no Deformity.

If the Lord had obliged himself to this or that Gift, (I mean rather) this or that Fruit or Effect of the Spirit, as Prophecy and speaking with Tongues, and had propounded them as the only End of *Laying on of Hands*, something of Weight might be in what the Enquirers say; but seeing he doth not, it makes not at all to their Purpose, for as much as the Spirit was then given, and may be now, and yet not those Gifts of the Spirit, but some other, as doth appear by St. Paul's Words to the Church of Corinth, *And God hath set some in the Church,*

Chap. 12.
28, 29, 30.

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Church, First Apostles, Secondly Prophets, Thirdly Teachers, after that Miracles, then Gifts of Healing, Helps, Governments, Diversities of Tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all Workers of Miracles? Have all the Gifts of Healing? Do all speak with Tongues? Do all Interpret? All it seems had not Tongues, neither did all Prophecy, yet all had the Spirit, and some one, or more, of the Fruits thereof; which Gift of Tongues, tho' eminent in our Eyes, yet was not so desirable a Gift of the Spirit as Charity was: For altho' these Corinthians were extraordinarily endued with the aforesaid Gifts, yet they being wanting in Love, (that eminent Gift of the Spirit, and more excellent than any other) they are said to be Carnal.

1 Cor. 3. 3.

He that Loves, dwells in God; for God is Love. How excellent a Gift of the Spirit is Love! Prophecy may fail, Tongues may fail, yea, Faith and Hope may fail, but Charity shall never fail. Wherefore Charity is the best Gift, which Effect, or Fruit of the Spirit, is as well dispenced now as heretofore.

What then would the Enquirers have? Will not God's best Gifts (as I may so say) Please them? They may Carpe at others, but let them take heed whilst they expect what God, perhaps, thinks not fit to bestow, that they lose not all: For the Almighty is Just, and knows how to requite Ingratitude.

K 3

But

Object.

But it is to be Questioned, much whether God doth now give his Spirit to any; therefore it is likewise to be Questioned whether Laying on of Hands is to be observed now, as it was then.

Reply.

It may as well be Questioned whether God be Faithful in the Performance of his Promise, when he says he will pour out his Spirit on the Baptized as such, which Promise St. Peter says, is to as many as the Lord our God shall call. Which Promise was not limited to that Time only, but extends also to Futurity.

Christ who Prayed that the Spirit might be given to his Disciples, Prayed also for them who afterward should believe in him through their Word, and he hath Promised his Presence to them that Believe, and are Baptized, to the End of the World. Therefore 'tis no Question but God will, and doth give his Spirit now, to those who suffer it to be asked of God for them, by Prayer, and submit to the Means, to wit, Laying on of Hands, by which the End has been heretofore attained.

Did God according to his Gracious Promise made by Our Lord, to all obedient Ones, touching the Giving of his Spirit, perform it then, and doth he not now do his Promise which is Yea and Amen, in Christ Jesus become of none Effect, or hath he

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He forgot his Promise? Is his Power abridged, or his Arm shortened? Or is not Jesus Christ the same Yesterday, to Day and for ever? If not, we may indeed say with the Wicked, and those who Revolt from him, *In vain have we kept this, or any of his Ordinances.* — But if otherwise, *Blessed are they that not only keep some, but all his Commandments;* for unto such he will undoubtedly give his Spirit. Mal. 3. 14. Acts 5. 32.

If God be still a God performing Promises, (as no doubt he is) he will do it now in the same Way as heretofore, and no other: For as much then as we have no other Means to obtain the End, than what were at first Prescribed, How can any pretend to expect God's Promise, (the Gift of his Spirit) when they reject the Means which the Almighty has appointed for the obtaining thereof? Did God (as certainly he did) make the Gift of the Spirit the End of Laying on of Hands? And do any think to Obtain the End by opposing the Means? Let not any be deceived, for God is not mocked; and what a Man Soweth, that shall he Reap.

But say some, We that do not Practice this Object Laying on of Hands have this Spirit, as well as they who do; for tho' the Giving of the Spirit be the End of Laying on of Hands, yet it is Promised to those who are Baptized. Acts 2. 38, 39.

Reply.

If God be so Gracious as to give his *Holy Spirit* to any Persons out of that Way which he hath appointed, yet it will not thence follow, that we should not be found in his Way: For our receiving the *Spirit* doth not discharge us from being obedient to God; but it should rather engage us to a close Walking with him.

Our Blessed Lord had no Need to be Baptized, but he submitted to this Practice, that he might *fulfill all Righteousness*. And can we imagine, that our receiving the *Spirit* can exempt us from following him in our Obedience? If this Way of Arguing be allowed, then *Cornelius* might have pleaded his having receiv'd the *Holy Spirit*, to exempt him from Baptism. And by this Way we may destroy the whole of Religion.

Objc².

But, says another, I am not satisfied about the End of Laying on of Hands; for if any receive the *Spirit* now, yet they do not receive it in so visible a Manner as Persons did in the Primitive Times: For then they spake with Tongues, but now they do not; and therefore Laying on of Hands is not now to be Practic'd.

Reply.

Something like this has been Answered already; and therefore I shall say the less now. And suppose we allow, as the Objection says, that Persons do not receive the *Spirit*

Spirit in that visible Manner as they in the Primitive Times did, will it therefore follow, that Laying on of Hands must be reckoned a useless Thing? If this Way of Reasoning will hold good, then we may also lay aside Preaching and Praying: For we find at Two Sermons Eight Thousand Persons were converted; And at the Time of Prayer the House was shaken: Now I would perswade my self, that no modest Man will dare to say, that we should forbear either to Preach, or Pray because the same Effects do not now follow, as we find have done in Time past; however it pleases God still to give his Holy Spirit to them who sincerely wait on him in this Duty, as the Earnest of their Heavenly Inheritance.

Acts 2. 41.

Chap. 4. 4.

31.

Eph. 1. 14.

If that be all, every one that believeth hath so much of the Spirit to witness unto him, that he is the Child of God, as soon as he believeth, before he is Baptized; for without the Spirit no Man can believe.

To which I Reply, the Matter is not so; for the Ephesians were not sealed with the Holy Spirit of Promise, when they first Believed, but afterwards. Christ's Disciples who were Eye-Witnesses of his Conversation and Sufferings, did Believe, and yet they had not this Promised Spirit; for Christ saith to them, If he did not ascend unto the Father, the Comforter would not come unto them;

Reply.

Eph. 1. 14.

Joh. 16. 7.

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Joh. 16. 13 them; but if he went, he would send him who should lead them into all Truth. Which plainly sheweth, that Men are not Sealed with the Spirit of Promise when they first believe. And as for Mens not Believing without the Spirit, 'tis true none can: For No Man saith that Jesus is the Lord but by the Spirit; yet notwithstanding the Spirit is not given as the Earnest of the Inheritance, to witness to them, that they are the Children of God, and Heirs with Christ, till afterwards; as is clear from Ephes. 1. 13, 14, and Acts 19. 6.

Object.

But it is Objected by Way of Query, Whether Persons may not expect to be Sealed with the Spirit of Promise, that Believe and are Baptized, tho' they do not submit to Laying on of Hands.

Reply.

They cannot upon a right Ground; because the Giving of the Spirit is the End of that Service: And to have the End without the Means were rather Miraculous, than God's Ordinary Way; As in the Case of Cornelius and his Household only. Which was a Matter of Admiration to St. Peter, and likewise to the Hebrew Church. And moreover the Apostle John saith, he that transgresseth, and abideth not in the Doctrine of Christ, hath not God. Now Laying on of Hands is a Principle of the Doctrine of Christ, as appears by Heb. 6. 1, 2. And therefore whosoever

2 Joh. 9

whosoever submits not to Laying on of Hands, but doth oppose it, must be a Transgressor against Christ's Doctrine (whereof Laying on of Hands is a Part) And he that doth so is far from being Sealed with the Spirit of Promise, in the Apostle John's Account; for he *hath not God*. But to him that abideth in it, (which none can do before they submit unto it) the Spirit Witnesseth that he hath *both the Father and the Son*.

You lay sure, the Life and Substance of all Object. Religion in Laying on of Hands: It seems by what you affirm, that all that ever we do is nothing, without we submit unto that.

I would not willingly lay any more up-Reply. on it than the Scripture doth. I say 'tis a Principle of the Foundation of the Prophets Eph. 2. and Apostles, Jesus Christ himself being the chief Corner-stone. Upon which Foundation we must be built, if we will grow up a Spiritual House, an Habitation for God, thro' the Spirit; which Foundation hath Six Principles that must be laid by us, or else we shall be found Transgressors in the very Beginnings of Christ. And if we are, we may see, as before, what the Apostle John saith concerning such an one, viz. *He hath not God*.

And if we are, we may see, as before, what the Apostle John saith concerning such an one, viz. *He hath not God*.

I would not be mistaken, I lay no more Weight on this, than I should on any other Principle; and would say as much for Baptism, (did you oppose that as you do this) as I do for the Truth I am now treating of; for I desire highly to esteem every Syllable of Christ's Doctrine. And as for the Life and Substance of Religion, I say, and do affirm, that there is no Life in that Religion which is not built upon the *fore-mentioned Foundation*; And therefore what Religion soever is profest, if the *Foundation* be not well laid, it will be *Sandy* and *Tottering*; Wherefore it concerns us all to look well to our standing.

Object. It is likewise Objected, *But we do not know that Laying on of Hands is of that Necessity you say it is; if we did we would gladly submit unto it.*

Reply. It may be you do not; But then, will *Ignorance* in this Case *Excuse* you? Have you not the *Scriptures* to inform you, which are able to make you *wise* unto *Salvation*? And are they not *sufficient* to instruct you in the *A B C* of Religion? Have not those who *Believe* and *Practice* it, often *Labour*-ed to *Inform* you by *Argument*, &c. as now? How can you then plead *Excuse*? If *Ignorance* be a *sufficient Plea* for you, then may it be so for *them* who *Reject* the *Counsel* of God in *Baptism*; for many of them

say,

say, that *they* know it not to be Christ's Appointment. But we shall all find, that Ignorance will be no Excuse (where Truth is attainable) at the great Day of our Lord's Appearance. But to proceed,

III. I shall now come to Consider by whom Query. this Laying on of Hands is to be Administred.

The Administrators of Laying on of Hands *Ans.* were for the most Part in the Primitive Times the Apostles: Thus we find the Holy Apostles, Peter, John and Paul, in this Practice. Yet it is not so very evident as some suppose, that this Practice was only used by the Apostles. For we find that Ananias a *Acts 9. 11.* certain Disciple laid Hands on St. Paul. And since all those who are Ministers of Christ are also Stewards of the Misteries of God, of which they must give Account, amongst which this Practice of Laying on of Hands is to be reckoned, we have therefore just Reason to conclude, that an Elder or a Pastor may Administer this Ordinance as well as Baptism, or any other Precept.

I presume it will not be denied, but readily owned, that an Elder hath as much Power in the Particular Congregation to which he stands obliged, as a Messenger hath in many Churches where Providence calls him to exercise his Office.

And

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And were it not that an Elder had Right to Administer this Ordinance, very great Inconveniencies might attend the Churches. Such as either would Oblige them to admit Persons to Communion without it, or else for Want of a Messenger the Baptized must be kept out of his Communion. For if there be not a Messenger at Hand, then Persons may wait a long Season, ere they can be admitted to Church-Fellowship. And therefore I presume it is very justifiable, that Elders as well as Messengers may Administer this Ordinance.

Object.

But, say some, If this be the Principal Work of Messengers, or Apostles, then since that Office is ceased, the Work must cease also.

Reply.

That this is the Work of an Apostle, we deny not: But it seems to be affirmed without just Grounds, that their Ministry is ceased. Nay I think I may venture to say, it is not ceased. And the Truth of this will appear, if we consider that when our Lord Ascended up on High, he gave Gifts to Men; some were to be Apostles, some Prophets, some Teachers, &c. And these were for the perfecting of the Saints for the Work of the Ministry, for the Edifying of the Body of Christ. And all these and not only some of them were to continue till we all come in the Unity of the Faith,

Eph. 4.11.

Faith, and of the Knowledge of the Son of God. 1 Cor. 13.

And these God hath set in his Church, as ^{28.}

the Apostle assures us. And it is not in the Power of Men to remove them; besides, we have the Presidents of divers Persons exercising in the Office of an Apostle, besides the first Apostles. But I shall not enlarge, only observe, that from what hath been said, it doth appear, that *Laying on of Hands* is still to continue in the Church; tho' it were the only Work of the Apostles, since that *Ministry* still continues.

Again, it is Objected, That Persons can-Object.
not give the Spirit now as the Apostles did,
by Laying on of their Hands; and therefore
the Practice must cease.

I have before observed how those Persons Reply.
are mistaken who think it is in the Power
of Men to give the Holy Spirit. It is the
Work of God to give the Spirit, and if the
Almighty is not pleased to give his Spirit
in the same Measure now, as he hath done
in Time past, we must be content, and be
found in our Duty notwithstanding.

The Apostles wrought Miracles which none O. i. &
can do now.

If this must be a Reason against *Laying* Reply.
on of Hands, as it is urged by some, then
by the same Reason, no Man must Preach

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in this Day; for the Apostles were Preachers and Workers of Miracles; and we must not Teach Sinners, because we cannot work Miracles. How then will the Dark World be enlightened, or Sinners brought home to Christ? But I Proceed,

Query IV. *I am now to Consider on whom Hands ought to be laid.*

Answer I have already shewed, that this *Laying on of Hands* ought to be Administred on the *Baptized, as such*, as appears by the *Primitive Practice*, and the *Direction* of the *Apostle to the Hebrew Church*.

Objection But here it is Objected that the *Laying on of Hands*, on *Baptized Believers*, as such, mentioned *Acts 8. 17.* cannot be the *Laying on of Hands*, mentioned and called a *Foundation Principle*; because, we do not read in all the Scripture, that the Apostles did impose Hands on any Women, who are Disciples as well as Men.

Reply. We read that both Men and Women were Baptized, and also that the same them who were Baptized, had Hands laid on them. Besides we must Remember, that the Spirit is Promised to Women as well as Men. I will pour out my Spirit on all Flesh says the Lord which Promise St. Peter acquaints the Jews with in both Sexes.

Acts 8. 12.
Joel 2. 28.

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Now if the Spirit be Promised to Women as well as Men, and Prayer with Laying on of Hands be the Ordinary Way in which God will give his Spirit to them that ask it, then certainly Women, as well as Men, ought to be found in this Practice.

Again, Women are Disciples, and are made so by Teaching, as well as Men; and they were Instructed in this Principle, as Acts 8. 12. well as in the Doctrine of Baptism: And it is not to be Supposed but they complied with this Practice, as well as others: And from what hath been said, we may thus Argue.

Whatsoever the Apostles received by Com- Major
mand from Christ, as a Foundation Principle of his Doctrine, to Teach all Baptized Disciples to observe, of whom Discipled Women are apart, as well as Men; that they did teach, and all the Baptized Disciples did observe, as well Women, as Men.

But Laying on of Hands, the Apostles did Minor
receive by Command from Christ, as a Foundation Principle of his Doctrine, to Teach all Baptized Disciples to observe; of whom Discipled Women were a part, as well as Discipled Men.

Ergo. Laying on of Hands they did Teach; Concluf.
and all the Baptized did observe, or submit

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unto,

Of Laying on of Hands.

unto, as well Discipled Women, as Discipled Men.

The Major Proposition I presume none will deny; And whoever denies the Minor, must lay the heavy Charge of Unfaithfulness on the Apostles, for it makes them guilty of omitting to teach the Disciples of Christ, that which he hath Commanded. Contrary to this we find St. Paul tells the Ephesians, *that he had kept back nothing that was profitable unto them.* And again, he could say, he was clear from the Blood of all Men; For as much as he had not shunned to declare the whole Counsel of God to them.

And as we must not suppose, that the Apostles omitted to Preach any Doctrine of Christ, so neither ought we to think they would Preach that for a Doctrine of Christ, which they did not first Receive from him.

I hope, from what hath been said, it doth very plainly appear, that the Baptized Believer, whether Man or Woman, is the Proper Subject of this Ordinance of Prayer and Laying on of Hands: But, I proceed,

Query.

V. I am now to Consider how often this Laying on of Hands is to be Administered.

Answer.

We do not find in the Holy Scriptures, that the Laying on of Hands we plead for,

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as a *Foundation Principle* of *Christ's Doctrine* was ever *Administred*, any more than once to one *Person*. Hands have been laid on the same *Person* more than once, upon separate *Accounts*; but *Prayer* with *Imposition of Hands* on *Baptized Believers*, as such, that they may receive the *Holy Spirit*, is not to be repeated in the *Administration*, upon one *Subject*.

This is evident, if we consider, that the *Apostle* to the *Hebrews*, exhorts them, to go on unto *Perfection*: Not Laying again the *Foundation*, of *Repentance* from *Dead Works*, of *Faith* towards *God*, of the *Doctrine* of *Baptisms*, of *Laying on of Hands*, &c. Now by these *Words* it is very plain, that the *Laying on of Hands* here spoken of, must not be performed more than once, any more than *Water-Baptism*.

VI. I am to Consider how this Duty is to be performed? Query.

This looks like a *Question*, for *Question's Answer*. Sake: However, let it be observ'd, that this *Practice* has always *Prayer* to *God* join'd along with it. And as to what *Part* of the *Body*, *Hands* are to be laid on, this seems to be left to the *Discretion* of the *Administrator*. And the *Head* being the most proper and convenient *Part* of the *Body*; therefore it is the *Usual Practice* of the *Minister* to Lay his *Hands* on the *Party's Head*,

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and so to Pray unto God for the Promised Spirit. But thus much for this Head.

Quæry.

VII. I am now come to the last Enquiry, and that is Whether *Laying on of Hands* be a *Duty* or a *Priviledge*?

Ans. w.

In Answer to this, I say, it is both a *Priviledge* and a *Duty*: For it's certainly a mighty *Priviledge* to enjoy the Gifts and Graces of the Spirit of God; and the Way which God hath appointed for us to receive the Spirit in, is certainly our *Duty* to be found in.

Quæry.

But here say some Persons, *What Scripture is there to prove that Christ or his Disciples preached this Doctrine, viz. That all Baptized Believers ought to submit to this Practice?*

Ans. w.

It is called a *Doctrine of Christ*: And this is sufficient to prove that he Taught it: For the *Denomination* of a *Doctrine* of Christ could not properly belong to it, but that it was *somewhere*, or at *some Time*, or *other*, Taught by Christ, his Apostles, or Disciples. And this is plain if we consider (as the Learned *Fisher* observes) whence the Word *Doctrine* is derived: Which as *Didaskalia* is derived of *didasko* in the Greek, so is *Doctrina* in the Latin of *Docere* to Teach.

Didaskalia
is deriv.
of *Didasko*

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And whereas the *Apostle* to the *Hebrews*, says, they had need to be *Taught again*, this *Principle*, as well as the other, that he mentions, it plainly argues, that they had been *Taught it before*.

It is true that there is no *Text* of *Scripture* that says, just in so many Words, that this *Laying on of Hands* is our *Duty*, yet it is most plainly intended in *Divers Scriptures*. And if we should reject this *Principle*, for Want of such a *Text*, we may then by the same *Rule* say that our *Lord* in his *Commission* doth not intend *Water-Baptism*, because he doth not particularly say so.

But I shall proceed, by some *Arguments*, to prove that this *Laying on of Hands* is a *Duty*.

If there be a *Command* for *Laying on of Hands on Baptized Believers*, as such, then it is a *Duty* to be Observed. Argum. 1.

But there is a *Command* for *Laying on of Hands on Baptized Believers* as such;

Ergo it is a *Duty* to be observed.

The *Major Proposition* is clear, and the *Minor* is thus Proved.

If the *Oracles* of *God*, the *Words* and *Doctrine* of *Christ*, be the *Commands* of *God*, then there is a *Command* for *Laying on of Hands on Baptized Believers*, as such.

But the *Oracles* of *God*, the *Words* and *Doctrine* of *Christ*, are the *Commands* of *God*.

L 3

Ergo

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Ergo. There is a Command for *Laying on of Hands*, &c.

The Major here is evident, and I presume the Minor cannot be denied: Since nothing can be more plain, *than that the Oracles of God, the Words and Doctrine of Christ are the same Thing with the Commands of God*, and therefore I thus argue.

If the Oracles of God, the Word and Doctrine of Christ, and the Commands of God, are equivalent, then the Oracles of God, and the Words and Doctrine of Christ are the Commands of God.

But the Oracles of God, &c. are the Commands of God.

Ergo. The Oracles of God, &c. and the the Commands are equivalent.

The Major is undeniable. The Minor I thus Prove.

If the Transgression against any of God's Oracles, the Words and Doctrine of Christ, makes the Transgressor liable to an equal Punishment, with the Transgression against any of the Commands of God, then they are equivalent.

But the Transgression against any of God's Oracles, &c. makes the Transgressor liable to an Equal Punishment with the Transgression against any of the Commands of God.

Ergo. They are equivalent.

The Major I suppose will be granted: And the Minor is clear from 2 John 9 Ver. And Acts 7. 37. *Moses truly said unto the Fathers,*

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Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, him shall ye hear in all things: And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People.

In these Words we may observe that there is a Command, extending to the Sons and Daughters of Men to obey the Commands or Doctrines of Christ, who is the Prophet here spoken of. And then, this Command is followed with a severe Commination in these Words, And it shall come to pass, that every Soul that will not hear that Prophet, shall be destroyed, &c. From whence it is plain, that the refusing to hear Christ, in whatsoever he saith, makes us culpable, or liable to the greatest Punishment.

But here it is possible, some may say, *Object.* Who is it that will not fall into Condemnation seeing there is none that keeps all that Christ said?

It is true, we are all Sinners, and there is *Reply.* none so pure, as that at one Time or other, they do not break some of Christ's Commands: But then we must remember, that there is a great Difference between Sins of Infirmity, and a wilful neglecting, to observe the Doctrine of Christ; for he will be an Advocate for the Former, when they cry to

him, but the Obstinate and disobedient he will Judge.

Argum. 2. If we are expressly commanded to hear whatsoever Christ did say, then there is a Command for Laying on of Hands.

But we are Expressly commanded to hear whatsoever Christ did say.

Ergo. There is a Command for Laying on of Hands.

Acts 7 37. The Minor is clear by many Scriptures.
Deut. 18. The Major is plain, And the Consequence is
15. thus proved.
Mat 17. 5.

If Laying on of Hands be a Doctrine of Christ, then there is an Express Command for Laying on of Hands.

But Laying on of Hands is a Doctrine of Christ.

Ergo. There is a Command for Laying on of Hands.

Heb. 6. 1, 2. The Major and the Minor are proved by the Apostle to the Hebrews. And the Consequence is unavoidable; for if we must hear Christ in all Things which he hath said, (as we find the Scriptures direct us) then we must hearken to him in this Thing, viz. Laying on of Hands it being Part of his Doctrine.

Argum. 3. If Christ taught nothing but what he received by Command from his Father, then there is a Command for Laying on of Hands.

But

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But Christ Taught nothing but what he received by Command from his Father.

Ergo. There is a Command for Laying on of Hands.

The Major is full and clear from John 12. 49, 50. The Minor is the same. And the Consequence beyond Doubt. For if Christ spake by his Father's Command, then this Doctrine of Laying on of Hands which he Taught must be the Mind of the Father, as truly as the rest of his Doctrine. But for further Proof of the Consequence take this Argument.

That which Christ taught, he taught by Major. Command from his Father.

But he taught Laying on of Hands. Minor.

Ergo. Laying on of Hands is a Command Conf. of the Father.

The Major is undeniable from John 12. 49, 50. Chap. 28. 29. Deut. 18. 19. and the Minor is full as Authentick, from Heb 6. 1, 2. It being there called a Principle of Christ's Doctrine which could not be if he never taught it.

Having thus Proved, that there is a Command of God for Laying on of Hands. It will necessarily follow, that 'tis a Duty to be observ'd by the Baptized as such. (It being before shewn that the Laying on of Hands. mentioned Heb. 6. 1, 2. is only this Laying on of Hands, and neither of the other Two Sorts) which further appears thus.

That

Of Laying on of Hands

Argum. 4. *That which is God's Council ought not to be Rejected, but is a Duty to be Observ'd.*

But Laying on of Hand is God's Council.

But

Ergo. Laying on of Hands ought not to be Rejected, be observ'd as a Duty.

The Major every Body must allow. And the Minor is thus Proved.

Laying on of Hands is either God's Council, or Man's Tradition.

But it is not Man's Tradition.

Ergo. It is God's Council.

The Major, I think is undoubtedly true; for I can't allow any Medium to be understood, or made use of, between God's Council, or Commands, and Man's Tradition. What is not the One (in Point of Duty and Worship) must certainly be the other.

The Minor I presume no Man will deny: For if any does, he will charge Our Lord and his Disciples with Preaching for Doctrines the Traditions of Men; which would be an Intolerable, nay, Impious Absurdity. This being cleared, the Consequence must unavoidably follow.

Argum. 5. *That which there is both Command and Example for, is a Duty to be Observed.*

But there is both Command and Example for Laying on of Hands.

Ergo. It is a Duty to be Observed.

The Major is certainly Unquestionable.

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The Minor is clear, because I have already sufficiently proved that there is a Command for *Laying on of Hands*: And that there is Example to be brought for it, is out of Doubt, as appears by *Acts* 8. 15, 16, 17. Chap. 19. 6.

That which God did bear Witness to by Argum. 6. the Gift of his Spirit may not be Neglected, but is to be Observed.

But God did bear Witness to Laying on of Hands by the Gift of his Spirit.

Ergo. It may not be Neglected, but is a Duty to be Observed.

The Major is clear from the Apostles's *Heb. 2. 1,* Words: *Therefore we ought to give the more 2, 3, 4 earnest Heed to the things which we have heard lest at any time we should let them slip: For if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Recompence of Reward, How shall we escape if we neglect so great Salvation? Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. God also bearing them Witness both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his own Will. From which Place 'tis apparent, that such Things as God bears Witness to by Signs and Wonders, and diverse Gifts of the Spirit, may by no Means be Neglected; for in the slighting thereof there can be nothing expected,*

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expected, but the just Recompence of the Reward of a Transgression of a much larger Size, and therefore to be punished more terribly than that was, which was against the Word spoken by Angels.

The *Minor* is also clear, from Acts 8. 17. *Then laid they their Hands on them, and they received the Holy Ghost also.* Chap. 19. 6. *And when Paul had laid his Hands on them, the Holy Ghost came on them, and they spake with Tongues and Prophesied.* Which signal Testimony of God's Presence with them in that Service gives Assurance that it is of God, and that it is the Duty of all Baptized Believers to submit unto it, being so eminently confirmed from Heaven, in that God shewed more than an Ordinary Presence of his Spirit.

Thus I have Answered the several *Queries*, which were proposed to be spoken to, wherein also, I have taken Notice of the several *Objections*, that are raised by those, who are Opposers of the Great Gospel Truth, we have been Treating of, and have Endeavoured to Answer them also.

Question.

There is one Thing more, which I think it is necessary to say something to, and that is, *Whether this Practice of Laying on of Hands, &c. ought to be a Boundary of Church Communion and Fellowship.*

I find that this Matter hath been very warmly debated by some Persons; and that even

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even to the denying those to be Churches of Christ who are not in the Practice of this Duty: But I must acknowledge this is too hasty a Conclusion. Since, it is certain, A Man doth not loose the Denomination of a Man because he wants a Leg, or an Arm. So such Churches as are not found in this Practice, may yet be look'd upon as Churches of Christ, tho' they must be thought less perfect, than they who Own and Practice this Principle of Christ's Doctrine.

However, in Answer to the Question Proposed, I must say, That Laying on of Hands, &c. is and ought to be look'd on, as a Boundary of Church Communion. And that it is neither Warrantable nor Prudent for any Church in the Belief and Practice of this Doctrine to Admit such to their Communion, who do not Believe, nor are in the Practice of this Part of Christ's Doctrine. Now to make this more plain let it be Considered.

First, That Laying on of Hands, &c, is a Foundation Principle as well as Baptism, of any of the other Doctrines mentioned by the Apostle. Now tho' we may hold Communion with Persons who differ from us in Circumstantials yet it is generally allowed that this may not be, where the Difference is in Fundamentals.

And

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And this is demonstrated from the Practice of those who are not under *Laying on of Hands*. For they refuse to have Communion with *Un-Baptized Persons*; and that very justly: But now since *Laying on of Hands* is laid down with the same Authority as *Baptism*. I cannot see how it is possible to justify our Communicating with those who deny this Principle.

Secondly, Such who are not found in this Practice we ought not to have Communion with; because they live in the Breach of and in Opposition against a Command of God, and a Doctrine of Christ Jesus. Now to have Communion with *these Persons*, is to make our selves, as well as they *guilty of Sin*. If we say they do not see it to be their Duty, and so it cannot be a *Sin* in them, nor in us. I Answer, this is a *great Mistake*; for if they do not see it, it is not because God hath not *spoken it*, and has not given them, as well as others, the *Means of knowing it*: But further, if they do not see it, yet we profess that it is a *Doctrine of Christ*; and then how shall we get clear of *Sinning* against our own *Profession*, if we hold Communion with such *who Oppose this Truth*?

Thirdly, We are commanded to withdraw from those that consent not to the Words of the Lord *Jesus Christ*; and the Doctrine

Doctrine which is according to Godliness. And it is certain that they who oppose Laying on of Hands do not consent to the Words of the Lord Jesus Christ; nay they act contrary to his Word and Doctrine; and therefore it cannot be prudent for us to hold Communion with them.

Amos 3. 3.

Mat. 18.

19.

Fourthly, Union is the Ground of Communion. Can two walk together, except they are Agreed? And says our Lord, If two of you shall agree on Earth, touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. From whence it is plain, that where there is no Union nor Agreement, there can be no Fellowship; no Walking together, nor Addressing our Heavenly Father as we ought to do. But I shall not enlarge any further here.

I shall now come to make some Use of what hath been said on this Head. And,

1. From what hath been said, we are informed of the Infinite Goodness and Condescension of our Heavenly Father, that he is pleased in such a Way as we have been speaking of, i. e. by Prayer and Laying on of Hands to give his Holy Spirit to them that ask it. He gives it to them, as a Sealing and Strengthening Spirit to comfort and lead them into all Truth.

And thus God gives the Believing Soul that waits on him in this Duty, his Spirit in

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in a different Way to that which he bestows it on other Persons; for Persons may have the Spirit of God striving with them, and yet they remain Strangers to God: But those who wait on God in this Duty, will have his Spirit to dwell in them.

2. Since this is so, How should we be Encouraged to wait upon God in his Ways? It is not a vain thing to serve the Lord: And there is Abundant Reason why we should wait upon the Lord in this Duty of Prayer and Laying on of Hands, that so we may receive the Promised Spirit. For we have as much Need of the Holy Spirit now, as any Persons ever had, to lead and guide us in the Way to Happiness, and to bring to our Remembrance the thing spoken by Christ,

3ly, And lastly, Let us have a Care, that we do not despise any of the Ways of Christ Jesus. If we break the least of his Commands, we are in danger of incurring his Displeasure. And therefore let us endeavour to be found amongst the Number of those who Fear him, and work Righteousness: And who desire to meet the Lord in his own Ways.

SECT.

SECT. V.

Of the Resurrection of the Dead.

IN the Speaking to this Principle of Religion, I shall take the Method following.

I. I shall Treat of the Resurrection of Christ.

II. I shall Treat of the Resurrection of the Saints.

III. I shall Treat of the Resurrection of all Men.

IV. I shall endeavour to Improve the whole by Way of Use, and Application.

I. I shall Treat of the Resurrection of Christ. And here I shall Endeavour to do these following Things.

First, Prove the Truth by Scripture.

Secondly, I shall consider the Time when our Lord arose from the Dead.

Thirdly, I shall shew the Necessity of our Lord's Resurrection.

M

Fourthly,

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Fourthly, *The Usefulness of it to us.*

First, *I am to Prove the Resurrection of Christ by the Scripture.* Our Blessed Lord who according to the Will of his Father, suffered Death for the Sins of the World, being Judged and Condemned by Pilate, through the Instigation of the Jews, was in his Innocency Crucified by them. But God the Father by his Power, rais'd him to Life, as the Scripture witnesseth.

Mat. 28. 1.

For when Mary Magdalen and the other Mary went to see the Sepulchre, where Christ was laid, They find the Angel of the Lord there; who said unto them, *Fear not for I know that ye seek Jesus which was Crucified. He is not here, for he is risen, as he said, Come see the Place where the Lord lay.*
9. After this our Lord appeared to the Two Women, that went to tell his Disciples what
16. was happened. And then he appeared to the Eleven in the Mount, where he gave
17. them Commission to Preach and Baptize and
18. to Plant Churches in his Name. And this all the Exangelists do agree in. So that it will be needless to repeat all their Words.

Luke 24.
13.

He discoursed with the Two Disciples as they went to Emmaus, and beginning from Moses, and all the Prophets, he expounded unto them, in all the Scriptures, the Things concerning himself. After this, he appeared
36. ed to the Eleven, and shewed them his Hands

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and Feet, and convinced them that it was not a Spirit that appeared to them: For, ^{39.} says he, a Spirit hath not Flesh and Bones as ye see me have.

And this Truth we find constantly attested by the Apostles and Followers of our Lord. St. Peter asserts with mighty Courage, ^{Acts 2. 23.} Ye Men of Israel, says he, Hear these things, Jesus of Nazareth a Man approved of God among you, by Miracles, Wonders, and Signs, God did by him in the midst of you, as ye your selves also know, being delivered by the determinate Councel and fore-knowledge of God, ye have taken, and by Wicked Hands have Crucified and Slain. Whom God hath raised up, having loosed the Pains of Death, ^{24.} because it was not possible that he should be holden of it. And again, We are told, that ^{Cha. 4. 33.} with great Power the Apostles gave Witness of the Resurrection of the Lord Jesus, and great Grace was upon them all.

The Holy Apostle St. Paul shews the ^{1 Co. 5.} Truth of this Doctrine, with great Plainness and Clearness. For, says he, ^{20.} As in ^{22.} Adam all die, even so in Christ shall all be made alive: But every Man in his own Order, Christ the first Fruits, afterwards, they that ^{23.} are Christ's at his Coming.

By all which it is plain, that the same Jesus who died for our Sins, arose again for our Justification. The same Body that was laid in the Earth, was raised up again. In vain therefore do some Persons think of

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a *Spiritual Resurrection of Christ Jesus*; since we have such plain Proof, for the *Resurrection of his Body*; the *same Body* that was *Crucified*. Hence says our Lord to Thomas,

Joh. 20.
27.

Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thrust it into my Side, and be not faithless but believing. And Thomas answered and said, *My Lord, and my God.*

I shall Conclude this, only with observing, that the Witnesses to this *Truth* were so just, and the Matter they attested so plain, for which they had an *Occular Demonstration*, that nothing can come to us better proved. And if we reject this, I see not what we can believe. But I proceed,

Mat. 12.
40.

Secondly, *I am to Consider the Time of our Lord's Resurrection*. And this the Scripture tells us, was on the *Third Day*. Thus our Lord said it should be, when he told the *Jews*, they should have *no Sign* but that of *Jonah*, *That as he was three Days, and three Nights in the Whales Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth.*

And again, says, our Lord to the *Jews*,
Joh. 2. 19. *Destroy this Temple (speaking of his Body) and in three Days I will raise it up.* And when *Christ* was risen from the Dead, his
22. *Disciples remembered that he said this unto them, and they believed the Scripture, and the Word that Jesus said.* And hence it is, that

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that the Jews say to Pilate, Sir, We remember, that that Deceiver said (meaning Jesus) ^{Mat. 27. 63.} while he was yet alive, after three Days I will rise again.

But here an Objection is started: And, ^{O. j. a.} say some, If the Lord Jesus was Crucified on the Day commonly called *Friday*, and rose again on the *First Day*, commonly called *Sunday*, then he was but Two Nights, One whole Day, and Two Parts of a Day, in the Sepulchre; and so he could not be said to be *Three Days* and *Three Nights* there.

Unto this Objection, those who maintain that our Lord was Crucified on the *Friday*, say for their Defence, ^{Ans.}

" 1st. That the *Hebrews* began their ^{Dr. Whigby} Computation of a Natural Day, from ^{Expo. Mat. 12. 40.} the Evening, or Night preceding: So ^{Gen. 1. 5.} we read, That *the Evening and the Morning were the first Day*. So that in their Phrase, to say so many Evenings and Mornings, Days and Nights, is the same, as to say, so many Natural Days; for in the Measuring of any Time, which contains in it Days and Nights, a Day is always taken in that Sense in which it includes both Day and Night.

" 2^{ly}. Note, that it is a received Rule among the Jews, that a Part of a Day is put for the whole; so that whatsoever is ^{M 3.} done,

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“ in any Part of the Day, is properly said
 “ to be done that Day. Since then our
 “ Lord was in the Grave one whole Natu-
 “ ral Day, and Part of two other Natu-
 “ ral Days, he might truly be said, ac-
 “ cording to their Computation, to be in
 “ it three Days, and three Nights. Note,

“ 3dly, That it is very usual to reckon
 “ that to be done in so many Days or
 “ Nights, which is done, so as that the
 “ Action begins in any Part of the first,
 “ and ends in any Part of the last Day. So
 “ Esther saith, *Fast ye for me, and neither*
 “ *eat nor drink three Days, Night or Day;*
 “ *I and my Maidens will Fast also, and then*
 “ *will I go in unto the King.* And yet she
 “ goes into the King on the Third Day.
 “ So when Eight Days were accomplished for
 “ the Circumcision of the Child, they called
 “ his Name Jesus; and yet the Day of his
 “ Birth and of his Circumcision were Two
 “ of these Eight Days, and the compleat
 “ Days were only Six. — Since then our
 “ Saviour was in the Grave, Part of Friday,
 “ and the Evening or Night before, must
 “ by the Hebrew Computation, be account-
 “ to that Day; seeing he was in the Grave
 “ all Friday Night and Saturday, and see-
 “ ing he was in the Grave all Saturday
 “ Night and Part of the Morning of that
 “ Day following, and that Morning with
 “ the precedent Evening make a Third
 Natural

Esther 4.
16.

Ch. 5. 1.
Luk. 2. 21.

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"Natural Day, he may according to the
"Hebrew Computation be truly said to
"have been *three Days and three Nights*
"in the Heart of the Earth.

But others there are, who (with the
worthy Author we are now Revising) can-
not conclude that our Lord was Cruci-
fied on the *Friday*, but on the *Thursday*.
And they thus Argue.

That our Lord suffered the *Day* before
a *Sabbath* is not to be denied; But then the
great Question is, Whether it were the
Seventh Day Sabbath, which the *Jews* did
observe Weekly throughout their Genera-
tions, according as God had Commanded
them, or whether it was not some other
Sabbath? For the *Jews* had many *Sabbaths*:
As the *Sabbath of Years*, &c. As the Apo-
stle says, *Let no Man judge you in Meat or*
in Drink, or in Respect of an Holy Day, or
of the New Moon; or of Sabbath Days. The
Apostle doth not say *Sabbath Day*, but
Days in the Plural. Now that it was not
the *Day* before the *Seventh Day Sabbath*
on which our Lord was Crucified, appears
if we consider the Scripture.

The Jews therefore because it was the Pre-
paration, that the Bodies should not hang
upon the Cross on the Sabbath Day, (for that
Sabbath was an High Day) they besought
Pilate, &c. It may easily be discerned from
these Words; For that Sabbath was an high
Day, that it was not the Seventh Day
Sabbath,

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Sabbath; for here is a different Character given of it. It is called by Way of Eminency, *an High Day.*

Mat. 27.
62.

Again, we are told, that *the next day that followed the day of the Preparation, the Chief Priests and Pharisees came together to Pilate,* From whence it is plain, that this *next Day* was not the *Seventh day Sabbath*; for if it had been, the *Jews* would not thus have come together. For it is certain that they who were so zealous for their *Sabbath*, as to seek Advantages against *Christ* for Healing on that Day, and complained to him of his Disciples for plucking the Ears of Corn, I say, if they had such a blind Zeal, that they would not permit themselves, nor others to do such Things on their *Sabbath*, sure their Zeal would not suffer them to gather themselves together, and to go to *Pilate* (as they did,) if it had been their *Sabbath*.

Mat. 12.2.

But I shall now Endeavour to shew what *Sabbath* it was, our Lord was Crucified before; if it was not the *Seventh Day Sabbath*. Now we must observe, that the *Sabbath* which the Apostle *John* saith, was an *High Day*, and the Day before which *Christ* was Crucified, which is also called the *Preparation Day* was the *Feast of unleavened Bread*, in which Feast the *Paschal Lamb* was Sacrificed and Celebrated.

If any should say it could not be that; because that was past, and *Christ* with his

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his Disciples had eaten it before he was taken. I answer, it is true, he did so, but then we must observe that the *first day* and the *last day* of unleavened Bread were to be kept an *Holy Convocation to the Lord*. For thus it is written, *These are the Feasts of the Lord, even Holy Convocations, which ye shall proclaim in their Season.* In the *fourteenth day* of the *first Month* is the *Feast of unleavened Bread*, in the *first day*, ye shall have an *Holy Convocation*, ye shall do no *servile Work*. This we may Compare with what we find in the *New Testament*. Now the *Feast of unleavened Bread* drew nigh which is called the *Passover*. — And then came the day of unleavened Bread when the *Passover* must be killed: And our Lord sent Peter and John, saying, go and prepare us the *Passover* that we may eat.

Num. 28.
18.
Luk. 22. 1.
7.
Mark 14.
12
Mat. 26.
17.

These Scriptures do plainly prove, that Christ kept the *Passover* with his Disciples the *fourteenth day* of the *first Month Abib*; which was to be kept an *Holy Convocation to the Lord*. And that the *last day* of the *feast of unleavened Bread* was to be an *Holy Convocation* also is very plain. Says the Text, *Six days thou shalt eat unleavened Bread and on the Seventh shall be a solemn Assembly to the Lord thy God: Thou shalt do no Work therein.*

Deu. 16. 8.

Now it is to be Observed, that the *Night* wherein Christ eat the *Passover* with his Disciples, he was betrayed and taken; for

1 Cor. 2.
23

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for the *Jews* plotted and contrived how
 Mat. 14. 2. to take him upon the Feast-Day, lest there
 should be an Uproar among the People.
 And *Christ* being taken, was Accused, Tryed,
 Condemned, and Crucified on the sixth
 Day of *Unleavened Bread*, which was the
 Preparation Day for the Seventh; which
 Preparation Day was, out of doubt, the
 Day vulgarly call'd *Thursday*. All which
 considered, the *Jews* have no cause to boast
 of any Advantage against the Christians;
 and the Argument is proved a Falsity,
 which they urge (*viz.* that *Christ* lay but
 two Days and two Nights in the Earth) as
 a Reason to prove (as they say) that *Je-*
sus was not the *Christ*, but was a Deceiver.
 But thus much for the first Thing. I pro-
 ceed,

Thirdly, *I now come to consider the Ne-*
cessity of our Lord's Resurrection.

1. It was necessary to fulfil those Pro-
 phesies that went before in the Old
 Testament concerning him.

Thus *David* truly says, (speaking of
Christ) *Thou wilt not leave my Soul in Hell;*
neither wilt thou suffer thine Holy One to see
Corruption. And the holy Apostle *St. Paul*
 tells the *Corinthian Saints*, That he deli-
 vered unto them, that which he first of all
 1 Cor. 15. received: *How that Christ died for our Sins,*
 2. 4. *according to the Scriptures, and that he rose*
 again

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again the third day, according to the Scriptures. By the Scriptures, here, the Apostle intends those of the Old Testament.

2. It was necessary that our Lord should rise from the Dead, in order to prove himself a true Prophet: For he told the Scribes and Pharisees, that as *Jonah was three days and three nights in the Whale's Belly*, ^{Mat. 12. 38, 39, 40.} so should the Son of Man be in the Heart of the Earth. He declared to the Jews, that if they destroyed the Temple of his Body, he would raise it again in three Days: And he let his Disciples know that he should rise again the third Day; and therefore 'twas necessary that he should rise from the Dead, in order to prove himself a true Prophet.

3. It was necessary he should Rise from the Dead, in order to Answer his coming into the World, which was to be a *Saviour*, and which else could not be accomplished by him: For had he not broken the Bands of Death, we could ne're have done it; nor could we have freed our selves from the Captivity of Sin and Satan. Nay, had not our Lord risen from the Dead, he could not have pleaded the Benefit of that Sacrifice which he offered up on the Cross for us.

4. It

4. It was necessary that he should rise again from the Dead, that he might demonstrate to the World, that he was the only Begotten Son, and sent of God, of whom it was prophesied in old Time, *That he should not only Die for our Sins, but Rise again for our Justification.* And thus the Apostle declares, that by his Resurrection, he is
 Rom. 1.4. *manifested to be the Son of God with Power.*
 But,

Fourthly, I proceed to shew the Advantage of our Lord's Resurrection. And,

1. Hereby we are assured that Divine Justice is satisfied: For this Demonstrates, that the Sacrifice of the Son, was to the
 Ephes. 5. 2. *Father a sweet smelling Savour.*

2. By this means, we come to share in the Aid and Assistance of the Spirit of God.

3. Hereby our Lord is put into a capacity of pleading our Cause for us. And on this account he is said to be Mighty, and able to save all those that come unto God by him: *Because he ever lives to*
 Heb. 7. 25. *make Intercession for them.*

4. By this we are assured of our own Resurrection: And therefore (says the Apostle)

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Apostle) If Christ be preached, that he rose ^{1 Cor. 15.}
from the Dead, how say some among you, ^{12.}
that there is no Resurrection of the Dead?
i.e. Nothing can be more absurd, than
to imagine that the Dead shall not Rise;
If this be a Truth, That our Lord arose
from the Dead.

And Lastly. This assures us of that
Eternal Weight of Glory which Christ
hath promised to give to all them that
believe in him. Thus much for the First
General Head.

II. *I am now to Treat of the Resurrection
of the Saints.* And I shall endeavour to
do Four Things, viz.

*First, I shall Treat of the Order of their
Resurrection.*

*Secondly, I shall shew what of the Saints
shall Rise.*

Thirdly, I shall shew the Time when. And

*Fourthly, I shall Treat of the Glory they
shall be Raised unto, or Enjoy in the Re-
surrection.*

*First, then, I am to Treat of the Order
of their Resurrection.* And here we must
observe, that the Saints, and People of
God,

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God, such who do not only believe in Christ, but also suffer for his sake, shall be Raised next in order, to their great *Lord and Master*: For thus saith the Apostle, *As in Adam all Die, so in Christ all shall be made alive; but every Man in his own Order. Christ the first Fruits; afterwards they that are Christs at his coming; Then cometh the End, &c.* From whence we may observe, that those who are Christ's, shall be Raised *next in Order* to him, and then cometh the End, i. e. after that the Bodies of others shall be Raised; which more plainly appears, if we consider, that the Apostle, to the *Thessalonians* says, *That the Dead in Christ shall rise first.* And *St. John*, the Divine, tells us, *That he saw those who had suffered for Christ, lived and reigned with him a Thousand Years; but the rest of the Dead lived not till the Thousand Years were finished; And this was the first Resurrection.*

From these Scriptures, rightly considered, we may be inform'd of the Order of the Saints Resurrection. But before I pass this Head, I take leave to obviate an Objection.

Obj. Say some, *The Resurrection is past already*; and that there is no expectation of a future Life, either for the Godly or Wicked. And that all the Joy the one shall have, and the Punishment that is due to

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to the other, as a Reward of their good, or evil Actions, is only in this Life.

This Blasphemous Opinion is already confuted, by what the Apostle hath told Answ.
us concerning the Doctrine of the Resurrection: And it is further answered in the Words of our Lord, when he tells us, That *they who are raised from the Dead,* Luke 20.
neither Marry, nor are given in Marriage; 35.
neither can they die any more, for they are equal unto the Angels of God, and are the Children of God, being the Children of the Resurrection. And our Lord further asserts the Resurrection, from the Instance 36.
of *Moses, calling the Lord, the God of Abraham, and the God of Isaac, and the God* 37.
of Jacob; for (says Christ) he is not the God of the Dead, but of the Living; for 38.
all live to him.

From all which, we may justly argue thus. *If God be the God of Abraham, &c. then the Dead shall rise: Or thus If God be not the God of Abraham, &c. then the Dead rise not. But God is the God of Abraham, &c. Therefore the Dead shall rise.* For God is the God of the Living, not of the Dead: Therefore the Dead shall rise.

If any should say, how is God the God of Abraham? &c. I Answer. In the Words of Christ, *All live to God; Abraham, &c. and all the Faithful, even from Adam, to the Day of Resurrection, are all alive to him; being inrolled in the*
Lambs

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Lamb's Book of Life : And shall as certainly be raised, as if they were already. Therefore we should not *marvel at this*, for the hour is coming, in the which all that are in the Grave, shall hear his Voice, and come forth ; they that have done good, unto the Resurrection of Life. And they that have done evil, unto the Resurrection of Condemnation. In these words our Lord very plainly Asserts the Resurrection. And as the Apostle says, *If in this Life only, we have hope in Christ, we are of all Men most Miserable.* But,

John 5.
28, 29.

1 Cor. 15
19.

Secondly, I shall now come to consider what of the Saints will be Raised. Unto this Head, I say, That the Bodies of the Saints which Die in the Lord, shall be raised from the Dead, and not something instead thereof. This I shall endeavour to Prove, and then to answer some Objections, that are level'd against this Truth.

And for the Proof of this Position, I thus Argue.

of That the Saints which Dies shall be raised.

But the Body, or Flesh of the Saints, Dies. Ergo.

1 Cor. 15.
16, 18.

The Antecedent is clear and inevitable throughout the Scripture : For if the dead rise not, then is not Christ risen : Then they also which are fallen asleep in Christ, are perished. Whence we may denote, that the Apostles

the World, and Persecuted on every side; there will be a time when they shall Judge the World, and Rule the Nations with a Rod of Iron. When the Prophet *Daniel* saw, in a Vision of the four Beasts, which the Angel interprets to be four Kings or Monarchs of the World, who shall arise out of the Earth, the Text saith, *But the Saints of the most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.* Afterward the Angel sheweth *Daniel* that the Horn which he calls the other Horn, which had Eyes and a Mouth, that spake very great Things, whose Looks were more stout than his Fellows: *I beheld (saith Daniel) and the same Horn made War with the Saints, and prevailed against them, until the Antient of Days came, and Judgment was given to the Saints of the most High, and the time came that the Saints possessed the Kingdom.* Where we may note, that the Kingdom that those four Kings did possess, should become the Saints of the most High. Moreover he saith, *The Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.* We may plainly see by these places of Holy Writ, that the Saints shall enjoy unspeakable Dignity, a Kingdom, yea, the Kingdoms of the World; which

Dan. 7.
18.

Ch. 7. 22.

27.

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Honour

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Honour they shall be raised to, besides the inestimable Glory they shall partake of, in the Enjoyment of the Personal Presence of Christ, they shall see him as he is; when the Tabernacle of God is with Men, he [God] shall be with them himself, and shall be their God, and they shall be his People; And God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain, for the former things are passed away. O happy Estate!

R. v. 21. Blessed are they that have part in the first Resurrection, for on such the second Death hath no Power, but they shall be Priests of God and of Christ, and shall Reign with him a Thousand Years.

Ch. 20. 6. Who would not labour to enter in at the strait Gate which leadeth to such a Life? Who would not suffer with Christ here, seeing such as so do shall Reign with him, hereafter? What Sufferings here are so great, that will not be recompensed in the Resurrection? The Glory and Presence of God, and of the Lamb, shall be the Light of that City, that the Saints in that Day shall Inhabit; there shall be no Curse, But the Throne of God and the Lamb, shall be in it, and his Servants shall serve him, and they shall see his Face, and his Name shall be in their Foreheads. If Moses when he saw the back part of God, was at the sight thereof so Glorious, that his Face shone

Rev. 21.
3, 4.

Of the Resurrection of the Dead. 173

Apostle's Design is to shew that the Dead rise; that which dieth or sleepeth, shall be raised. And indeed 'tis improper to say any thing else can be raised to Life, but that which doth tast first of Death; for the Apostle doth shew the contrary to be the imagination of a Fool, to think otherwise, when he saith, *Thou Fool, that which thou sowest, is not quickened, except it die.* Whence I Reason, Whatsoever is quickened and raised to Life, must be that which first Dies; but the Body or Flesh of Men, or Saints, dies. *Ergo*, The Body or Flesh of Men, or Saints, shall be quickened and raised to Life. ^{1 Cor. 15. 36.}

If any should say, it's true, that which is raised; must first Die; but it doth not follow, that all that die are raised.

To this I answer, That tho' it's true, that all that die, that is, all Creatures that die, shall not be raised, yet all and every individual Man or Saint, shall be raised; and that, *yea*, and all that of them which die and are laid in the Grave. *Marvel not at this, for the hour is coming in the which all that are in Graves shall hear his voice, and shall come forth, &c.* Now I am ^{John 5. 28, 29.} sure, wherever the Souls of good and bad Men are, their Bodies, the *i.e.* fleshly part of them, are laid in the Graves; I mean of those that are dead; and therefore their Bodies or fleshly Part, shall be Raised; it shall hear Christ's Voice and come forth;

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forth. Not part thereof, but the whole Body. For further Proof take this.

Whatsoever of the Saints that dieth, (and) shall be made Glorious, that shall be raised from the Dead; but the corrupt or fleshly Bodies of Saints, shall be made Glorious. *Ergo*, Their corrupt or fleshly Bodies shall be raised from the Dead.

The *major* is inevitable; the *minor* is clear from *Phil. 3. 21.* *Who shall change our vile Body, that it may be fashioned like unto his [Christ's] glorious Body, according to the working, whereby he is able to subdue all things unto himself.* The Apostle in this place doth plainly shew, that the vile or corrupt Bodies of the Saints, shall be fashioned like unto Christ's Glorious Body; which cannot be, if their Bodies be not raised from the Dead; seeing in the Grave there is no remembrance of God: *For in Death there is no remembrance of thee; in the Grave who shall give thee thanks? Shall thy loving Kindness be declared in the Grave, or thy Faithfulness in Destruction?* Whence it's evident, that as the Bodies of Saints must Die before they can be Raised, so they must be Raised, or else they cannot be Glorified.

*Psal. 6. 5.
and 88. 11.*

Again, the Apostle saith, *When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory.* Ye shall appear: Who shall? Why the Believing and

Col. 3. 4.

Sin

Of the Resurrection of the Dead. 175

Sin-mortifying *Colossians*. Can it be concluded from hence, that the *Colossians* should not be Glorified in their Bodies? What doth St. Paul mean, when he saith, *Ye shall appear?* Doth he intend their Spirits only, without their Bodies? Sure that cannot be: seeing *Body, Soul, and Spirit*, make but one Man here, so it will be hereafter; for if the Spirits of Men only appear in Glory with *Christ*, then the Dead riseth not at all, there is no Resurrection; for most, nay, I think all Men say, the Spirit never Dieth.

Thou Fool, (saith the Apostle) *that is not raised, that doth not first die*. And if the Spirit be not raised, and that only be Glorified, then the Body is not raised; because it's without a Spirit; for, a Body without a Spirit is Dead, saith the Apostle *James*. Moreover the Apostle *John* saith, *Beloved, now are we the Sons of God*, ^{1 Joh. 3.2.} *and it doth not yet appear what we shall be; but we know when he shall appear, we shall be like him; for we shall see him as he is*. Where I note, that the Apostle doth strongly Import in these words, (viz. *we shall be like him*;) that the Bodies of the Saints should be raised to that State of Glory and Perfection, that they should be like *Christ*: *We shall*, saith *John* (meaning himself and the Sons of God he writ to) *be like him*; as if he should say, I *John*, and you, the Sons of God, tho' now cloathed with Mortality and Corruption; yet this we know, that

when he appears, we shall be like him, our Bodies like his Body, Glorious, Immortal, Incorrupt: For we shall see him as he is: so we have it in many places of the Scripture.

The Apostle Paul saith of himself, *2 Tim. 4. Henceforth is laid up for me a Crown of Righteousness.* How could he say, it was laid up for him, if his Body should not be Raised? What was his Spirit without his Body, capable neither of Crown, or Kingdom, Joy, or Sorrow? For Men, and all other *Ecl. 3. 19. Creatures,* have all one Breath, or Spirit, and in Death there is no preheminance one above the other, only in the Resurrection they are differenced. And what is the Body without the Spirit? Dead, as is abovesaid, and capable of nothing but Corruption, which the Spirit is not. Therefore is the Resurrection of the Body clearly proved by the Apostle, when he saith, *For this Corruptible must put on Incorruption, and this Mortal must put on Immortality; so when this Corruptible shall have put on Incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in Victory.* That part of Man that is Corrupt and Mortal, must be granted by all, to be the Body or Flesh: That part therefore shall put on Incorruption and Immortality. This, I say, the Apostle plainly proves in the abovesaid place; which being proved, I shall answer some Objections that are brought against it. The

1 Cor. 15. 53. 54.

Of the Resurrection of the Dead. 177

The first Objection I meet with, is 1 Obj. ^{Ans.} 1. Cor. 15. 50. *Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God, &c.*

Answer. The main thing to be Considered, in Answer to this Objection, will be to shew what Flesh the Apostle doth here mean; for I have already proved, that Christ arose from the Dead with a Body of Flesh, as he himself saith, a Spirit hath *not* Flesh and Bones, as you see me have. Now the Body that Christ was raised with, no doubt but he ascended into Heaven with; for he laid not down that Body of Flesh and took up another, but is set down in the Throne of the Majesty on High in the same Body; which is intimated by the Apostle. *But this Man after he had offered one Sacrifice for Sins for ever, sat down on the Right-hand of God.* ^{Heb. 10. 12.} Christ, as Man, died for our Sins, rose again for our Justification, and still remaineth a Man; as the Apostle hath it: *For there is one God and one Mediator between God and Man, the Man Christ Jesus.* ^{1 Tim. 2. 5.} The Apostle likewise doth intimate no less, when he saith, *For we are Members of his Body, of his Flesh, and of his Bone.* And how can the Saints be Members of the Body of Christ, if he have none? Or of his Flesh, and of his Bone, if he have not Flesh, and Bones,

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now in Heaven, as he had on Earth after his Resurrection. This considered, the Apostle cannot be understood to mean, that no Flesh can inherit the Kingdom of God; for Christ in a Substantial Body doth, and the Saints shall.

But by Flesh we are to understand, that the Apostle doth mean Fleshly Manners, or corrupt Flesh; which himself intimates in the following words, *Neither doth Corruption inherit Incorruption*; corrupt and mortal Flesh cannot, we know, inherit Incorruption and Immortality: Therefore Corruption must put on Incorruption, and Mortality must put on Immortality. Therefore saith St. Paul, *Behold I shew you a Mystery, we shall not all Sleep, but we shall all be Changed in a moment, in the twinkling of an Eye, at the last Trump; for the Trumpet shall sound, and the Dead shall be raised Incorruptible, and we shall be Changed.* Christ when he came into the World, took upon him the form of a Servant, and became obedient to Death, even the Death of the Cross; he was made like unto us in all things, sin only excepted, but when he had suffered Death, and was raised again to Life, he was not so, Death then had no Power over him; yet notwithstanding he had the same Body for Substance when he was risen, as he had before he suffered Death. So the Saints, tho' their Bodies and Flesh shall be changed from Corruption

1 Cor. 15.
51, 52.

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tion to Incorruption, from Mortality to Immortality, from Vileness to Glory, yet their Bodies shall still be the same for Substance as they were in this Life. The Scripture when it speaks of Flesh, doth not always intend the *Fleshly Substance*: But put ye Rom. 13.
14.

on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the Lusts thereof. Here, I say, the Apostle doth not intend the *Fleshly Substance*, but *Fleshly Lusts*; for we are not forbidden to make Provision for the Flesh, so as to provide things needful, as Food and Raiment, but we must not provide for the satisfaction of the Manners or Lusts thereof, so as to prompt it in its desired Lusts; which Lusts or *Fleshly Manners* must be subdued, because it can't inherit the Kingdom of God: So likewise, *If ye live after the Flesh, ye shall die*, saith the Apostle, *but if ye through the Spirit do mortifie the Deeds of the Body, ye shall live.* Rom. 8.
13.

It's apparent here, that the Apostle doth not intend *Fleshly Substance*, but the *Deeds* thereof, which we through the Spirit must mortifie; as the Apostle doth exhort the *Colossians*, *Mortifie therefore your Members which are upon the Earth.* To mortifie, is to kill; now doth the Apostle exhort them to kill their Members, viz. their Arms, Legs, or any of the substantial Parts of their Bodies? No, for (as the Apostle saith) *No Man ever yet hated his*

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own Flesh, but nourisheth and cherisheth it, even as the Lord the Church.

Col 3. 5. The Members of that Body, we are therefore to mortify are *Fornication, Uncleaness, Inordinate Affection, Evil Concupiscence, and Covetousness, which is Idolatry.*

And the Body, unto which these belong as Members, is the Body of Death, which we only can be delivered from by Jesus

Rom. 7. 24. 25. Christ; which Body of Death caused the Apostle to say, *O wretched Man that I am, who shall deliver me from the Body of this Death? I thank God through Jesus Christ our Lord, so then with the Mind, I my self serve the Law of God, but with the Flesh the Law of Sin.* Which Body of Death is not the visible Substance of the Body, or Flesh,

Chap. 8. 6, 7, 8. but of the Mind, as saith the Apostle, *For to be carnally minded is Death, but to be spiritually minded is Life and Peace, because the carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be.* Now Note the

Conclusion of the Apostle, *So then they that are in the Flesh cannot please God.* If by the visible Substance or Flesh, the Body is here meant and to be understood, then no Man while he is in this Earthly Tabernacle can walk acceptably to God; which appears otherwise by what the Apostle exhorts the Saints unto, *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good Work, and increasing*

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creasing in the Knowledge of God, strengthened with all Might according to his glorious Power, unto all Patience and long suffering with Joyfulness. In these and many other Places, (which for Brevity Sake I omit) it doth not mean our Visible and Substantial Bodies or Flesh, but our fleshly Minds, Manners and Corruptions, which is that, that cannot inherit the Kingdom of God, nor our Fleshly Bodies neither, till they be changed from Mortality to Immortality, from Corruption to Incorruption, from Vileness to Glory, which they shall be at the Day of the Resurrection, tho' for Substance the same, viz. Immortal, Incorrupt, and glorified Flesh, and Bodies.

The Second Objection I meet with, is *Object. 2.* also in 1 Cor. 15. and 37. *And that which thou sowest, thou sowest not that Body that shall be, but bare Grain, it may chance of Wheat or some other Grain.*

The Apostle in the next Words doth *Answer.* answer this Objection himself; for he saith, *But God giveth it a Body as it hath pleased him, to every Seed his own Body: Ver. 38.* Where we may Note, and it's worthy our Observation, that the *Wheat*, or any other Grain (according to the Metaphor the Apostle there useth) doth not rise another Body in Respect of the Substance, but in Respect only of the Change of one and the same

same Substance, from worse to better; as for Example, when *Wheat* is sown it doth not rise *Barley*, nor any other Grain, but as it was sown *Wheat*, so it riseth *Wheat*; so when *Barley* is sown it doth not rise *Wheat*, but the same Body riseth that was sown: God giveth it a Body as pleaseth him, but to every Seed his own Body: And this is worthy our Noting, (which will clear *Vers. 37.* from all Mistakes) viz. That the very self-same *Wheat* that is sown doth rise the same, and is thro' the Power of the Almighty God brought forth again, not another, but the same body. So also saith the Apostle, *is the Resurrection of the Dead; it is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory: It is sown in Weakness, it is raised in Power: Ver. 42. 43.* In which Respect it is said, not to be the same Body, viz. It was Corrupt, but it's raised Incorrupt; it was dishonourable, but it's in the Resurrection a glorified Body; it died and was laid in the Earth in Weakness, but now, viz. in the Resurrection, it's raised in Power; but yet notwithstanding God giveth to every Man his own Body, not another; for those that suffer with *Christ*, shall reign with him. When *St. John* saw in the Vision an Hundred Forty and Four Thousand with the *Lamb* standing in Mount *Sion*, the Spirit saith, *These are they which are not defiled with Women, for they are.*

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are Virgins; these are they which follow the Lamb wheresoever he goeth; these were redeemed from among Men, being the first Fruits unto God and to the Lamb: Note well the Weight that is in this Text to our present Purpose, they that follow the Lamb whithersoever he goeth, the very self-same they are triumphantly with Christ upon Mount Sion: These are they (saith the Text) that followed the Lamb, &c. Which tho' only then made known unto John in a Vision, by the Spirit of Revelation, yet they were the Things that should shortly come to pass. By which it doth plainly appear, that that Body or Flesh that is laid in the Dust shall be raised to Life by the Almighty Power of the Lord, as Job most excellently hath it. For I know (saith Rev. i. i. he) that my Redeemer liveth, and he shall stand at the latter Day upon the Earth; and tho' after my Skin, Worms destroy this Body, yet in my I Flesh shall see God, whom I shall see for my self, and mine Eyes shall behold, and not another, tho' my Reins are consumed within me. Job 19. 25, 26, 27.

Thus Job doth comfort himself in the Midst of all his Misery and Afflictions with the Hopes of this Enjoyment, that in his Flesh he shall see God, tho' Worms destroy his Body; and with his Eyes behold him, tho' his Reins be consumed. O (saith Job) that my Words were now written, O that they were Printed in a Book! that they were graven

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graven with an Iron Pen, and laid in the Rock for ever. Words it seems worthy to be recorded for Future Ages to see and read; Words they are full of Strength, Comfort and Soul Satisfaction. What, shall the Persecuted, Disdained, and Contemned Saints, that are made a Mock, and are held in Scorn and Derision by the World, a gazing Stock and a By-Word for the Wicked: shall they I say, tho' Worms destroy their Bodies, see God in their Flesh? What, distressed Friend-forsaken Job enjoy such Glory? O then! let's lift up our Heads, let's rejoyce in the Lord; and again let's rejoyce and reckon with the Apostle, that the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us: Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus.

These Two Objections being answered, and they being the greatest, I know, brought against this Doctrine of the Resurrection of our Bodies. I shall proceed.

Thirdly I am to Consider when the Saints shall be raised from the Dead. In Answer to this Head, I say, That the Saints who are the first Fruits unto God, and to the Lamb, shall be raised from the Dead, at the very Time that Christ shall appear: This the Apostle is clear in, when he thus speaketh, For the Lord himself shall descend from Heaven with

1 Thes. 4
16, 17

Of the Resurrection of the Dead. 185

Shall, with the Voice of the Arch-angel, and with the Trump of God, and the Dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them, (*viz.* with the Dead in Christ which shall first rise) in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord. The Saints must be raised immediately before, or at the Appearance of Christ, as appears by this Text, for they (*viz.* the Dead, together with those Saints that are alive, who shall be changed) shall be caught up to meet the Lord in the Air; which plainly sheweth that the Time when the Saints shall rise is the Time when Christ shall come with Power and great Glory, to rule the Nations with a Rod of Iron, and to take Possession of that which he is Heir of, *viz.* the Earth, and the Kingdoms of this World; for then shall be said, *The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* Christ intimates no less when he saith, *In my Fathers House are many Mansions, if it were not so I would have told you, I go to prepare a Place for you, and if I go to prepare a Place for you, I will come again and receive you unto my self, that where I am, there ye may be also.* Note, when Christ comes again, as he saith he will, he then will receive his Saints unto himself, they then shall be raised at that Time; therefore when Christ comes to reign a Thousand

Rev. 3.

Psalm 110.

John 14.

2, 3.

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zech. 14. 5.

 sand Years, his Saints are said to come with him, *And the Lord my God shall come, and all the Saints with thee*: I say, when Christ shall come with Power and great Glory, yea, when he shall shake terribly the Earth, his Saints shall be raised from the Dead, to meet him in the Air, and then shall they come with him, and ever be with him, as saith the Spirit, *And so shall we be ever with the Lord.*

John 17. 24.

 It's Christ's Design to gather his Saints unto himself, as he prayeth, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me; for thou lovest me before the Foundation of the World.*

Col. 3. 4.

 Hence the Apostle saith, *When Christ who is our Life shall appear, then shall ye also appear with him in Glory.* Observe, the Time the Saints shall rise, and be glorified, is when Christ shall appear: The Apostle *John* likewise doth speak no less, when he saith, *We know that when he shall appear, we shall be like him, for we shall see him as he is.* Now if the Saints shall appear in Glory with Christ when he appeareth, and be made like him at the same time, it then unavoidably followeth, that they then shall be Raised, and put off Corruption, Mortality, and Vileness, and shall be clothed with Incorruption, Immortality, and Glory. Therefore saith Christ, speaking of the Signs of his coming, *And when these things*

Of the Resurrection of the Dead. 187

things begin to come to pass, then look up and lift up your Heads, for your Redemption draweth nigh.

Fourthly and Lastly, I shall a little touch on the Glory which the Saints shall receive and be invested in at the Resurrection.

The Saints (as is before shewn) shall not only be raised Incorrupt, Immortal, with Glorious Bodies like unto Christ, &c. but they shall receive a Kingdom, they shall Reign on the Earth with Christ, a thousand Years, as saith the Spirit; And they lived and reigned with Christ a thousand Years. ^{Rev. 20. 4} And again, And hast made us un- ^{ch. 5. 18.} to our God, Kings and Priests, and we shall Reign on the Earth. I am not ignorant what this Truth, and the Professors thereof, are branded with, but yet it's a precious Truth, and plainly delivered in the Scriptures, and that which the Saints are to comfort themselves with, while they are in this Life, and that which the Prophets, Christ, and his Apostles, have witnessed; Christ saith to his Disciples, Fear ^{Luk. 12. 32.} not, little Flock, it is your Father's good pleasure to give you the Kingdom. The Kingdom and Glory to come, the Father will give them, they are Heirs with Christ, yea Joynt-heirs with him; if so be they suffer with him, they shall be Glorified together. ^{Rom. 8. 17.} Look what Christ is Heir of, the Saints are Heirs of the same; and what Christ shall Inherit;

188 *Of the Resurrection of the Dead.*

Inherit, the Saints shall Inherit the same;
 Heb. 1. 2. Christ is Heir of all things, so are the
 Saints, whether the World, or Life, or
 Death, or Things present, or Things to
 come, all are theirs; whatsoever Christ
 shall possess, they shall. To such as over-
 come, Christ will give Power over the
 Nations, and he (*viz.* that overcomes)
 shall Rule them with a Rod of Iron, as
 the Vessels of a Potter shall they be bro-
 ken to shivers, even as I [Christ] received
 of my Father. Agreeable to this the Pro-
 phet David prophesied, saying, *Let the
 Saints be joyful in Glory, let them sing aloud
 upon their Beds, let the high Praises of God
 be in their Mouths, and a two-edged Sword
 in their Hand, to execute Vengeance upon the
 Heathen, and Punishments upon the People,
 to bind their Kings with Chains, and their
 Nobles with Fetters of Iron, to execute upon
 them the Judgment written; this Honour
 have all the Saints; praise ye the Lord.*

This is the Glory and Honour the Saints
 shall be raised to, they shall Reign with
 Christ; the Kings of the Earth shall be in
 Subjection to them: *Do ye not know that
 the Saints shall Judge the World?* They shall
 sit with Christ on his Throne, even
 as he is set down with the Father on his
 Throne; tho' they are now abased and ac-
 counted as nothing, the time will come
 when they shall be Exalted, Crowned and
 Enthroned, tho' they are now judged, by
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1 Cor. 3.
32.

Rev. 2. 26,
27.

Psal. 149.
6; 7; 8; 9.

1 Cor. 6. 2.

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That every Man shall be Judged according to his Works.

Secondly, This Judgment will be performed with the greatest Strictness, and Exactness, that can be thought of. And that will appear in these Things following.

1. As to the Persons who shall be judged. For, not only all Persons, but all Persons according to the Places and Relations, in which they have stood in this World, shall give an Account to the great Judge of Heaven and Earth, Male and Female, Old and Young, the Husband and the Wife, the Parents and the Child, the Minister and the People, the Master and the Servant, shall all of them be judged according to the several Stations, and the Relations, in which by the Providence of God they have been placed in this Life.

2. 'Twill be a very strict Judgment, as to the Things we have received from God: And also, as to the Use that we have made Ecl. 12. 14 of them in this World. Both these will be Enquired into with great Exactness.

We must give a very true Account of the Goods which we have received from our Great Lord and Master, both as to the Kind and Measure of them. The Number of our Talents will be taken Notice of, as well as such

the Use we have made of them; For God will bring every Work into Judgment.

3. This Judgment will be very Exact as to our Words; For every Word shall be brought into Judgment, and every idle Word in an Especial Manner will fall under the Divine Censure. So says our Lord, *Every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment.* The Learned *Burkit*, in his Annotations, *Notes here*, " That there are Two " Sorts of Words, for which we must be " Judged, *Sinful Words* and *Idle Words*. " *Sinful Words* are *Blasphemous Words*, " *Censorious Words*, *Lying* and *Slanderous* " *Words*. *Idle Words* are such as savour " *nothing of Wisdom or Piety* : That have " no Tendency to make Men either Wiser " or Better. How light soever Men make " of these Words now, yet in God's Balance, another Day, they will be found " to weigh very heavy. What a Bridle " should this be to extravagant Tongues?

Mat. 12. 36

Burkit's
Annot. in
ibid.

Rom. 2.
16. 15.

4. This Judgment will be very strict; for it will reach every Man's Thoughts, as well as his Words and Actions. Hence the *Apostle* tells, that in the Day when God shall judge the Secrets of Men by *Jesus Christ*, that their Consciences shall bear Witness, and their Thoughts the mean while shall either accuse or excuse them. But

IV. I

Of the Resurrection of the Dead. 191

shone so that the Children of *Israel* could not behold him for the Glory of his Countenance, What shall be the Glory of the Saints when they are raised from the Dead? At which time they shall see the Face of God; the Glory and Light they shall be in at that time, shall never be extinct; for there shall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light, and they shall Reign for ever and ever, *Rev. 22. 5. chap. 21. 23. Isai. 50. 19.* Such will be the Glory of the Saints, that as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep Things of God, *1 Cor. 2. 9, 10.* Thus have I given a Touch of that Glory the Saints shall be raised to.

III. I shall now Treat of the Resurrection of all Men.

There shall be a Resurrection of the Dead, *Acts 24. 15.* both of the Just and Unjust, as saith the Apostle; For as in Adam all Die, even so *1 Cor. 13. 29.* in Christ shall all be made alive. Christ will raise all Men to Life; none shall sleep in the Grave for ever, but the time will come when those shall be raised that have not part in the first Resurrection, which

shall be when the Thousand Years are finished, as saith the Spirit; *But the rest of the Dead lived not again until the Thousand Years were finished, &c. And I saw (saith John) the Dead small and great, stand before God, &c. and the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, &c.* Rev. 20. 5. 12, 13. The Resurrection of all Men, we see by these places, is after the Thousand Years are finished, when the Saints who shall be raised at the appearance of Christ, shall have Reigned with him on the Earth. It behoveth all Men then to labour to have their part in the *first Resurrection*; for on such the *second Death* hath no Power. There is a first and second Death. The first is a Death that all Men must taste of, (except those that shall be changed at the coming of Christ) and from which all Men must be delivered. The second Death they only shall be saved from, that have part in the first Resurrection, and whose Names are written in the Lamb's Book of Life, they only shall be accounted worthy to obtain that World; who shall never die more. O What is this World to that which is to come? Why do Men labour so much for this World, and for this Life, and so little for that to come, but because they do not believe the Glory and Eternity thereof? Men strive and labour to be great in this Life,

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Of the Resurrection of the Dead. 193

Life; but for that to come they think it not worth their looking after; they live as tho' there were no Resurrection, no After-Reckonings, no End of Life here; but they must know that they must Die, and that they only are Blessed that Die in the Lord, *Rev. 14. 13.* and that after Death comes Judgment. But I proceed.

IV. I shall make some short Use of this Doctrine, And

First, From what hath been said, we are Informed, of the *Great Power* of God, and of the *Lord Jesus Christ*, by which the *Blessed Jesus* was Raised from the Dead; by *Virtue* of whose *Resurrection*, we shall also be Raised from the Graves of the Earth.

Secondly, We may hence learn, how Men may do to be Eternally Happy: And that is, by getting an Interest in that *Jesus* who has broke the Pains of Death, and is able to Save all that come to God.

Thirdly, From this Doctrine we may learn to be Comforted in every Estate, how ever hard it seem at the present: The Time is a coming when *Christ* will *Wipe all Tears from our Eyes.*

194 *Of the Resurrection of the Dead.*

Fourthly, Let us consider the End of the Resurrection of the Dead. And that is, that we may come to Judgment, that we may every one receive the just Reward of his Actions. And this leads me to the *Sixth* and last Principle of Christ's Doctrine.

SECT. VI.

Of Eternal Judgment.

2 Cor. 5.
10.

THE Apostle saith, *We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.* And as there is a Time appointed to Men once to die, so after Death they must come to Judgment. And this Judgment is *Eternal*. It is that Judgment which will doom Men to Everlasting Rewards and Punishments, in a Future State. But in speaking to this Doctrine of Christ, I shall Observe this Method.

I. *I shall Treat of the Judge.*

II. *I shall Consider who those are that must be Judged.*

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III.

III. I shall Consider how this Judgment will be executed.

IV. I shall Consider the Eternity of it; And so Improve it.

I. I shall Treat of the Judge.

As there is a Judgment Day affixed, so there is a Judge assigned, before whom we must appear, and from whom we shall receive the Sentence of Life or Death. The Holy Apostle St. Paul is very full in this Particular, and he shews not only the Appointment of the Day, but also who is to be the Judge. God (saith he) hath appointed a Day in which he will judge the World in Righteousness, by that Man whom he hath Ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead. Acts 17.
30.
31.

By this we may know that it is the Blessed Jesus before whom we are to appear. He is to be our Judge; and hence it is said, Joh. 5. 22. that the Father judgeth no Man, but hath committed all Judgment to the Son. And says Holy Paul, He that judgeth me is the Lord, that is, the Lord Christ. 1 Cor 4. 4 For so, says he, We shall all stand before the Judgment Seat of Christ. Rom 14.
10. This is the Person of whom St. John speaks, when he saith of Babylon, Strong is the Lord that judgeth her. Rev. 18. 2.

Agreeable to this is what St. Paul says to
 1Tim. 4. 1. *Timothy, I charge thee (says he) before God
 and the Lord Jesus Christ, who shall judge
 the Quick and the Dead, at his appearing and
 his Kingdom, Preach the Word, &c. Hence
 the Apostle speaking of Christ, says, He*
 Acts 10. 42. *commanded us to Preach unto the People,
 and to Testify, that it is He which was Ordain-
 ed of God to be Judge of Quick and Dead.*

I presume, I need not enlarge any further
 on this Head; for by what hath been said,
 we may plainly see who it is that will be
 the Judge in the great Day of Judgment.
 Nor shall I attempt at this Time, to shew
 the excellent Qualifications of the Blessed
 Jesus for this Office. Supposing that these
 will in some good Measure be made ap-
 pear when we come to Treat of the Exe-
 cution of this Judgment. And therefore
 I shall Proceed.

II. I am to Consider *who those are that
 are to come before this Great Judge to
 be Judged.*

The Scriptures inform us, that we must
 all appear before the Judgment-Seat of
 Christ. The Holy Apostles, both Peter and
 Paul, agree in this, that both Quick and
 Dead must be judged, i. e. That all Persons
 both the Good and the Bad shall be raised
 from their Graves, and be placed before
 the August Tribunal of Christ Jesus. Thus
 Rev. 10. 11. says St. John, *I saw the Dead both small and
 great,*

Of Eternal Judgment

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great, stand before God. Here the Persons that are to be Judged are described.

(1.) By their Qualifications, *all the Dead, both small and great.* All that ever lived, and all that shall then be found alive. For even those who are alive, and remain unto the Lord's Coming, shall suffer such a Change as is equivalent to *Death*.

(2.) They are described by their *Posture*; They stand before God, the great Judge, whilst he sits to shew his *Authority*.

By this we may see, that none shall escape this Judgment. It will be in vain to call to *Hills and Mountains* to hide them, or to fall upon them; for none can hide themselves from the *All-seeing Eye of God*: But we shall all be raised by the Powerful Voice of Christ and the Ministry of Angels; and so every one shall come before the Great Judge of Heaven and Earth. Thus much for the Second Head.

III. I shall now come to Consider how this Judgment will be Executed. And

First, We may Observe, that this will be a *righteous Judgment*, Performed or Executed according to the *exact Rules of Truth and Equity*. So the Apostle tells us, that *God hath appointed a Day in which he will Judge the World in Righteousness*.

And

And at that Day when Christ shall appear, and sit upon the Throne of his Glory, he shall Judge the Nations, and give unto every Man according as his Work shall be. Both Saints and Sinners shall be Rewarded or Punished, according to the Works they have done here in this Life. And this Truth will plainly appear, both from Scripture, and Reason.

Rev. 22.
12.

1. By Scripture, which doth fully set forth this Doctrine. *Behold I come quickly, (saith our Lord) and my Reward is with me, to give every Man according as his Work shall be.* This Place (if there were no other) doth sufficiently prove that Christ will judge all Men according to their Works, both Godly and Wicked, as is clear in these Words, *to give to every Man as his Works shall be,* which is so universal that it will admit of no Restriction, in that where every Man is concerned and included no Man can be exempted. This Judge will render to every Man according to his Deeds. If any Man enquire how it shall be done, the Apostle gives him an Answer in the next Words, *To them (saith he) who by patient Continuance in well-doing seek for Glory, and Honour, and Immortality, Eternal Life: But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath; Tribulation and Anguish upon every Soul of Man that doth evil, upon the*

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Of Eternal Judgment.

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Jew first, and also on the Gentile. And the Reason is given, For (saith he) there is no respect of Persons with God. What can be more clear than this Truth is? viz. That every Man shall receive the Reward of his own Doings, not of anothers. Christ will judge with Righteous Judgment: Men at the last Day shall not be Condemned for nought, nor Justified if they have done Wickedly; neither will he respect the Person of any, but according to their Works shall it be; as is yet more evident, when the Apostle says, *Wherefore we labour, that whether present or absent, we may be accepted of him.* And the Reason why they so laboured, is, *For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.* Hence it's undeniable, that the Saints themselves must appear before the Tribunal of Christ, and there be Tried, as I may so say, and according to the Deeds done in their Body, so shall they receive. We (saith the Apostle) must all appear before the Judgment-Seat of Christ; as if he should say, I Paul must, and ye *Corinthian* Saints must, to receive the things done in the Body, whether they be good or bad; as the same Apostle saith to the *Romans*, *So then every one of us must give an account of himself to God.*

2 Cor. 5.
9, 10.

Rom. 14.
12.

To

Of Eternal Judgment.

Psal. 62.
12.

To these places alledged agrees the Prophet *David*, *Also unto thee, O Lord, belongeth Mercy; for thou rendrest to every Man according to his Work.* Where the Prophet renders the Lord's Proceeding in an equal and righteous Manner in Judgment, to be a Reason proving him to be a Lord to whom belongeth Mercy; for indeed there would be little Equity and Mercy, if Christ should proceed to condemn Men for that which were not their own Sin, but anothers; for as much as the Lord hath said, *The Son shall not Die for the Father, nor the Father for the Son, but the Soul that Sinneth shall Die.* For (as *Elihu* saith) *the Work of a Man shall he render unto him, and cause every Man to find according to his Ways; yea, surely, God will not do Wickedly, neither will the Almighty pervert Judgment.*

Eze. 18.

Mat. 25.

And our Lord plainly shews us, how he will deal both with good and bad; he will say to the Righteous, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* And He gives this as a Reason of their Acceptation and Admittance into that Glory, viz. *For I was an Hungred, and ye gave me Meat; I was Thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; Naked, and ye Clothed me, I was Sick, and ye visited me; in Prison, and ye came unto me.* And so likewise on the other hand, he saith to the

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the wicked, Depart from me ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. What's the Reason? For (saith Christ) I was an hungred and ye gave me no Meat; I was Thirsty, and ye gave me no Drink; I was a Stranger, and ye took me not in; naked, and ye clothed me not; sick and in Prison and ye Visited me not. Thus doth this Truth prove to have the Prophets, Christ, and his Apostles, for its Authority.

2. I shall now come to give Two Reasons for the further Confirmation of it.

(1.) Is because that which Men Sow here, they shall reap hereafter: The Apostle to the Galatians saith, Be not deceived, ^{Gal. 6. 7, 8.} God is not mocked; for whatsoever a Man soweth, that shall he also reap; for he that soweth to the Flesh, shall of the Flesh reap Corruption, but he that soweth to the Spirit, shall of the Spirit reap Life Everlasting. Now it's most evident, that if we shall Reap what we Sow, we shall be then judged according to our Works, and receive the just Reward of our Doings, whether they be good or bad: And let us not (saith the Apostle) be weary of Well-doing, for in due time we shall Reap, if we faint not. Where he more than intimates, that according to Men's Doings they shall be Rewarded, they shall Reap the Fruit of their Doings, and if their
 VWorks

Of Eternal Judgment.

Works be good, such as Christ doth require, and done for his Sake, from a Principle of Love to him, they shall come to a good *Harvest*, where they shall reap Plentifully, and enjoy *unspeakable and Spiritual Blessings*, being set in Heavenly Places with Christ: But if otherwise their Doings be Evil, their *Harvest* will be so, and their Portion will be *Indignation and Wrath*.

(2.) Christ will Judge without respect of Persons; to have respect of Persons in Judgment, is to pervert Judgment; and to Judge any without respect to their Works, were to be Partial; that were to Justifie the Wicked, and Condemn the Righteous, which are both an Abomination to the Lord; he *without Respect of Persons judgeth according to every Man's Work*. Respect of Persons in Judgment the Lord hath forbid, saying, *Ye shall not Respect Persons in Judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the Face of Man, for Judgment is God's*, &c. Saith the wise Man, *It is not good to have Respect of Persons in Judgment; he that saith to the Wicked, thou art Righteous, him shall the People Curse, Nations shall abhor him*. The Lord will not do that himself, that he forbids Man to do, that which he so much abominates. This Reason the Apostle gives to prove, *That*

1 Pet. 1.

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Deut. 1.

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Ch. 16. 17.

Lev. 19.

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Prov. 24.

23, 24

Rom. 2.

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IV. *I am to Consider the Eternity of this Judgment and so to Improve it.*

The Apostle calls it the *Eternal Judgment*. It shall have no End. For as the Joy of the *Righteous*, so the *Misery* of the Wicked will be *Eternal*, as saith the Prophet, *Many of them that sleep in the Dust of the Earth, shall awake, some to Everlasting Life and some to Shame, and Everlasting Contempt.* ^{Dan. 12.2.}

Some Persons have been ready to imagine, that the Punishment of the Wicked will not be *Eternal*; because, as they suppose, it is inconsistent with Almighty God, whose Judgment will be *Righteous*, to Punish a Finite Sin with an Infinite or *Eternal Punishment*.

But in Answer to this, let it be Observed, that by our continuing impenitent and going on in Sin, we Rebel against an Infinite God, and by so doing we deserve to be Punished *Eternally* for our Transgressions.

Again, By our continuing in Sin, we refuse the Gracious Offers of *Eternal Life* and Happiness: And therefore 'tis Just to Punish those to all Eternity who refuse to be saved, and are more in Love with Sin and Death, than with everlasting Life.

Further, To suppose the Punishment of the Wicked will not be *Eternal*, is also to suppose that the Happiness of the Saints will not be *Eternal* likewise: Because what the one shall Enjoy, and the other Endure, is for the same Term. Everlasting Life
P shall

Of Eternal Judgment.

shall be granted to the one, and Shame and Everlasting Contempt shall be appointed to the other in the Day of Judgment.

From what hath been said, we may Argue the Reasonableness of God's Punishing the Wicked to all Eternity for their Sins committed in this Life. And if this were duly weighed, and thought on, it would serve to stop the Growth of Sin; and to encourage the Practice of Vertue. But I shall conclude the whole, by making some Improvement of this Doctrine. And

1. If it be so, that the Blessed Jesus will be the Great Judge of *Quick and Dead*, Then hence we may Learn some Comfort for the Godly Souls, who *wish and wait*, as the *Apostle* says, *for the coming of this Mighty God, and their Saviour, Jesus Christ*. Christians, when they see the Confusions that are in the World, should be so far from being afraid, that they should rather rejoyce, and possess their Souls in Patience. Shewing that the Coming of the Lord draws nigh. They should

Ecl. 3. 16,

17.

remember the Words of the Wise Man, who informs us, that *when he saw Wickedness in the Place of Judgment, and Iniquity in the Place of Righteousness, he then concluded in his Heart, that God would Judge the Righteous, and the Wicked; for there is a Time for every Purpose and Work*.

2. This Doctrine should Teach us to Forsake our Sins, seeing there is a Day coming,

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coming, in which God will Judge the World in Righteousness.— If this Doctrine was truly receiv'd, 'twould mightily abate that seeming Pleasure which we take in the Ways of wickedness; because the *Wages of Sin is Death.*

3. This Doctrine should Teach us duly to Consider what Talents we receive from the Hands of God, in order to our rightly Improving the same. *Jerom* considering the Day of Judgment, crys out, "As often as I think on that Day, my very Joynts Tremble: Whether I Eat or Drink, or whatever I do, methinks I have always a dreadful Sound in my Ears, *Awake ye Dead, and come to Judgment.*

4. Since this Judgment will be so Exact, it shews us that a Man can't be too careful in his Ways; for if God will bring every Work, and every secret Thing unto Judgment, we ought to shew the utmost Care, and Watchfulness that we are capable of, that we may not be lost in that Day; but that we may be able to *stand before the Son of Man.*

5. Since this Judgment will be an Eternal Judgment, what Folly and Madness is it, for poor Sinners, to Trifle away their precious Time, and to Sport themselves upon the Brink of that State of Misery, from whence there can be no Redemption.

Lastly, This Doctrine should Teach us to exercise our utmost Diligence, to fit and prepare our selves for this Time. And this we should endeavour to do, (1.)

Of Eternal Judgment.

(1.) By fully Perswading our Minds of the Truth of this Doctrine. There is nothing more certain, than that we must all stand before the Great Tribunal, of him who knows the Secrets of all Hearts. This is a matter so evident and plain, that even Reason it self convinces us of the Truth of it; for as there has not yet been a Day of Publick Account between God and his Creatures, it is natural to conclude, there will be such a Time.

(2.) Besides Almighty God has made Mankind capable of such a Day. Now as we are Creatures capable to give an Account, so we may rationally Conclude, that God will one Day exact it of us. That God has made us capable of giving an Account of our VVorks, and VVays, is evident, if we consider, that we are endued with a Principle of Reason, to know what to do; a Liberty of Choice for the Governing our selves, and a Divine Rule, to Direct us in all our VVays. These are such plain Evidences, of a Judgment to come, as cannot be denied by any, who will but give themselves the Liberty of Thinking. And were our Minds but thoroughly perswaded of this Truth, and our Thoughts statedly Exercised about it, we should easily be perswaded to take the Advice of the Apostle, *To Work out our*
Phil. 2. 12, Salvation with Fear and Trembling, whilst
13. God worketh in us both to Will, and to Do,
of his good Pleasure. 28 SEED FINIS.

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Courteous Reader,

TH^O this Treatise be but Short, yet I Presume, if the Matter therein Contain'd be duly Weighed, and Considered, it will be found very Useful. 'Tis Injurious to the Practise of Religion, to Indulge our Selves with a fond Conceit of our being the Elect of God, and that it is Impossible for us ever to be otherwise, do what we will. This strikes at the Root of all Christian Duties, and at once shocks the Spiritual Building; for what Evils may we not indulge our selves in and what Duties may we not neglect, if the Omitting the One, or Performing the other, will not seperate us from, or make us the more Capable of the Divine Favour.

Let Your Mind be seriously Engaged in the Perusing of this Treatise. Weigh it well, Take it not upon Trust, but carry it to the Touchstone that will tell whether it be Gold or no. And if you find it speaks according to the Law, and the Testament, then do not reject it;
for

for Whoso despiseth the Word shall be Destroyed, but he that feareth the Commandment shall be Rewarded. *Prov. 13. 13.*

I Earnestly Pray that what is herein contained may tend to make the Professors of Religion more careful, and circumspect, and more Diligent in the performing of their Christian Duties. And if any Comfort or Advantage is received by You in the Reading of this Discourse, let God have the Praise, and let him have your Prayers, who is

Y O U R

Soul's Well Wisher,

JOSEPH JENKINS
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TREATISE

TOUCHING

Falling from GRACE.

O R,

*Thirteen Arguments, tending to
prove, That Believers cannot
fall from Grace; Examined
and Answered.*

THE POSITION which the Thir-
teen following Arguments are brought to
maintain, is this, viz. That Justified
Persons cannot Totally, nor Finally, Fall
from the Grace of Union with the Lord Jesus.

The First Argument brought to support this Proposition, is taken from the Words of our Lord, *Mat.* ^{Argument 1.}
24. 24. and is stated as follows:

*If any could prevail upon the Elect, it is like they
might be false Prophets that might do it.*

But they cannot seduce them.

Therefore much less can any totally draw them away.

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To

Of Falling from Grace.

Answer. To this I answer: First, We must consider, That the Lord Jesus speaks in the former part of *Mat. 24. 3.* this Chapter, touching the *Signs of his Coming*; it being desired of him by his Disciples. And our Lord, as an Introduction to his Answer, gives this Charge, *viz.* That they take heed that none deceive them. Whereby it seems that his Disciples might be deceived, and that by Men too; or else this Caveat of our Lord's had been altogether needless. The Reason why they must take heed is, because many false Prophets shall arise, and deceive many.

What! must the Disciples of Christ take heed? They who are Justified Persons, or else be liable to be deceived? Yea, they must; for they only that endure to the End shall be saved. It seems it is not impossible for False Prophets to Deceive Justified Persons, as appears in this Chapter, and also *2 Pet. 1. 2, 3.* by what St. Peter says. But there were False Prophets also among the People, even as there shall be False Teachers also among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction. And many shall follow their pernicious Ways, by whom the Way of Truth shall be evil spoken of. And through Covetousness, shall they with feigned Words, make Merchandize of you. Of whom? Why, of Justified Persons; such as had Obtained like precious Faith, through the Righteousness of God, and our Saviour Jesus Christ.

Again, St. Paul exhorts the Elders of the *Act. 20. 28* Church at Ephesus, to take heed unto themselves, and unto all the Flock over which the Holy Ghost made them Overseers, to feed the Church of God, which he hath purchased, with his own Blood. The Reason why St. Paul gives this Charge to the Elders, is, because he knows, that after his Departure, Grievous Wolves would enter in among them, not sparing the Flock. Also of your own selves, says he, shall

Amen

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Men arise, speaking perverse things, to draw away Disciples after them: Therefore they must Watch; or else they may be deceived or drawn away.

Besides, Our Lord Warns us to beware of False Prophets. And St. Peter exhorts those who have obtained like precious Faith, to be very careful how they behave themselves; *Mat. 7.15. 2 Pet. 1.1.* least, as he adds, *To also being led away with the Error of the Wicked, fall from your own Steadfastness. Ch. 3. 17.*

I presume it will not be denied by any, but readily owned by all, that the Persons here spoken of, who had obtained this precious Faith, were in a Justified State and Condition. And yet it is easie to discern, from the Counsel given them, that there was a Possibility of their being deceived by false Prophets; And so falling from that Faith, in which they had obtained a Share with other Saints. Else, how useless were these Sayings of Christ and his Servants, and to what Purpose should we be exhorted to go forward, with a Promised Reward, and a Threatned Punishment, if it were impossible for us to go back.

But I shall consider the Argument more particularly. And here I shall

First, Enquire who is intended by the Elect.

Secondly, What is the Import of the Phrase if it were possible.

First, I am to Enquire who the Word Elect has respect to. And if this has respect to such an one as St. Paul, who could say he had Fought a good Fight, and finished his Course, and had kept the Faith, then it must be allowed, that it is not possible for such a Person to Fall: But if by the Elect be meant such an one as St. Paul in his Warfare, then we must allow that such may Fall;

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For altho' St. Paul could say, when he had finished his Course, that there was a Crown in reserve for him, yet while he was in his Warfare, he was engaged to take care, least while he preach'd to others, he himself should become a cast away. But this Word *Elect* is diversly applied in the Scripture:
As,

1. Such that *keep the Faith* are called the *Elect*, who shall not be deceived by false Prophets and false Christs, altho' they should come with all Deceivableness of Unrighteousness in them that Perish. For those that do Wickedly against the Covenant, shall be Corrupt with Flatteries, yet the People that know their God shall be Strong, and do Exploits; and such who give diligence to make their Calling and Election Sure, will be preserved from Falling.

2. By the word *Elect*, is sometimes meant Israel after the Flesh; for they are called the Chosen of God. Yet notwithstanding, by reason of Unbelief they forfeited their Interest in the Favour of God. They were cut off, says the Apostle; yet God is able to graft them into the Stock again, and in his due time he will, and then shall they return and be deceived no more.

3. By the *Elect* is sometimes meant Jesus Christ, Behold (saith God) my Servant, mine Elect, in whom my Soul delighteth, he is the Elect Precious, he shall not fail nor be discouraged.

Now if by the *Elect* be meant such as *keep the Faith*, as Israel in their return, or Christ, it must be allowed impossible to deceive them: But then this cannot be brought into an Argument for all Believers, while in their warfaring State and Condition.

Secondly, I shall now consider the Sense of the Phrase, *If it were possible*. Now that these Words do not Argue the Perseverance of Believers to the

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he End, and that it is impossible they should fall away, is evident, if we Consider,

1. Because our Lord Exhorts his Disciples to use the greatest Caution they could, that so they might not be deceived: Now is it suitable to the Wisdom of our Lord to Exhort Christians to use so great Caution and Diligence, lest they should be Deceived by false Teachers, and at the same assure them it was utterly Impossible, they should be Deceived?

Mat. 24.
4. 5.
Mark 13.
33.

2. In the same Chapter our Lord Exhorts them to see to it, to watch, and Pray, that you may not be found Sleeping: Which plainly Argues they might Sleep, and so be rendred incapable to stand before the Son of Man.

Luke 21.
34. 36.

3. Our Lord Declares, that by reason of the extream Affliction of those times, many should be Offended, i. e. shall fall from the Faith. And because Iniquity shall abound, the Love of many will wax cold.

Acts 20.

4. Besides, the Phrase, *If it be possible*, or *if it may be*, doth not denote an Absolute Impossibility, but a great Difficulty in the performance of an Act. St. Paul hastned, *if it were possible*, for him to be at Jerusalem before Pentecost. *If it be possible* says the Apostle, *as much as in you lieth have Peace with all Men.*

16.

Rom. 12.
18.

5. This Phrase doth not denote what the Event will be on the Elect, but the earnest Endeavours, and vehement Onsets, of the False Teachers, so that they will do the utmost they can, that if possible they may shock the Christians Faith.

But I shall proceed to the next Argument, which is taken from the unchangeable Love of God to his People, Isa. 54. 17. Jer. 31. 1.

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Argument Though there is Unconstancy in the Creature, yet
 2. in the first of Pet. 1. 5. We are kept by the Power of
 God; and least that keeping should be for a little
 while, he tells you it is an Inheritance that fadeth
 not away. Rom. 8. 30.

Answer The Strength of this Argument lieth in Two
 Particulars.

First, In God's Unchangeableness.

Secondly, In the Believers being kept by his Power.

First, As to the Unchangeableness of God, I
 grant that he changeth not, and yet it doth not
 follow, but Justified Persons may fall Totally and
 Finally. For,

Union and Salvation are Conditional. And this
 appears, if we consider,

1. That the Entrance into both are Conditional;
 Mark 16. He that Believeth and is Baptized, shall be Saved,
 16. being Justified by Faith, &c. For without Faith it is
 Rom. 5. 1. impossible to please God. Now if Justified by Faith,
 Heb. 11. 6. then to be sure, not without it. For the Apostle
 John 3. says, He that Believeth not is Condemned.
 18.

Objection But, Some may say, we are Justified before in
 God's Account.

Reply To which I make Reply, Then were we also his
 People, in his Account without, or before Believing;
 which to say were to contradict Scripture, which
 informs us that they which in time past were not a
 1 Pet. 2. People, yet are now the People of God, which had not
 10. obtained Mercy, have now obtained Mercy. The
 Rom. 9. Apostle Paul saith, that Andronicus and Junia,
 25. 26. were in Christ before him. The Apostle John
 1. 10. saith, if we say we have Fellowship with him,
 Rom. 16. 7. and
 1 Joh. 1. 6.

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and walk in Darknes, we lye, and do not the Truth. And again, he that saith he knoweth him, and keepeth not his Commandments, is a Liar, and the Truth is not in him. By all which it appears, that we are not the Justified Ones, neither have we Union with Christ, without Believing, and doing his Commandments. 1 John 2. 4.

Ch. 1. 7.

2. We are Continued in Union with Christ, on condition of Believing and Persevering in doing the Will of God, and not without. This the Word of God doth plainly teach us in many places. For we are made partakers of Christ: [Mark] if we hold fast the beginning of our Confidence, stedfast to the End. And the Apostle saith to the Colossians, that Christ hath reconciled them in the Body of his Flesh, through Death, to present them Holy, and Unblamable, and Unreproveable, in his sight. If they continue in the Faith, Grounded and Settled, and be not moved away from the Hope of the Gospel, which they have heard. Mark, they shall be presented Holy Unblamable, Unreprovable, if they Continue, &c. And so saith the Spirit to the Angel of the Church of Smirna. Be thou faithful unto Death, and I will give thee a Crown of Life. And again elsewhere, He that overcometh, and keepeth my Words unto the End, the same shall be Cloathed in White Raiment, and I will not blot his Name out of the Book of Life, but I will confess his Name before my Father, and before his Holy Angels. Heb. 3. 14.

Col. 1. 21,
22,
23.

Rev. 2. 10.

Our Lord Christ saith, that every Branch in him which beareth not Fruit, he taketh away. By which we may see that some Branches in Christ may become Fruitless, and so will be taken away by the Father. So the Author to the Hebrews, saith, That which beareth Thorns and Briars, is rejected, and nigh unto Cursing. John 15. 2.

Heb. 6. 8.

By what hath been said, it appears, that we have no Union with Christ, but by Believing, and

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doing the Will of God: And that Union with Christ, so attained, is Continued, by Persevering in doing the will of God, and not otherwise: God having promised Eternal Life upon no other Terms. This being Considered, we may plainly see that altho' Persons which have Union with Christ, may fall from it by not holding fast unto the End, yet God is never the more Changeable, because Justification, Union and Salvation, are Conditional, as hath been shewed. God hath bound himself (if I may use that Expression) to give Life to Overcoming Saints; but if any Man

Heb. 10. draw back, his Soul shall have no Pleasure in him. He hath promised his Blessing unto Fruitful Branches in Christ; but Barren Ones he will take away.

Heb.
38.

So much to the Argument, now to the Scriptures Alledged.

The first is *Isaiah 54. 17.* And the Supposed Strength which is in this Text lies in these Words, *No Weapon formed against them shall Prosper.*

Let us now Examine, who it shall not Prosper against, Why saith the Lord, *This is the Heritage of the Lord's Servants*: Now the Lord's Servants are they that still Overcome, against whom no Weapon shall Prosper: Not they that Fight for a Time, and are Overcome at last. Let not him that Girdeth on his Armour, boast himself, as he that putteth it off. In serving the Lord, we have a Promise, as

1 King 20. 34. the Apostle saith, *Who is he that will harm you, if ye be followers of that which is Good?* So that this doth not Prove, but that Believers may fall, and so Cease to be what they were. And God is not Engaged in Promise unto them. For he saith, *When the Righteous Man turneth away from his Righteousness, and committeth Iniquity, and doth according to all the Abomination that the Wicked Man doth, shall he Live?* All his Righteousness that he hath done shall

1 Pet. 3. 23.

Ezek. 18. 24.

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shall not be mention'd : In his Trespasts that he hath Transgressed, and in his Sin that he hath sinned, in them he shall Die, &c.

Again, This is a Promise made unto Israel, of and concerning their being Established in Righteousness, after their Scattering and Rejection, for their not receiving Christ; for it relates to God's performing Covenant with them, in which Covenant they shall all be Taught of God. And all thy Children shall be Taught of the Lord, and great shall be the Peace of thy Children. (But not a Promise made to any in the Time of their Warfare, without the Condition of standing fast, taking heed, Overcoming and the like; for otherwise there are Weapons, viz. the Fiery Darts of Satan, &c. which may, and do prosper against many, and we have no Promise to the Contrary) which proves that God, one Day will look upon Israel, though now Tossed and Afflicted, and turn Ungodliness from Jacob: In which Day, or at which Time, no Weapon formed against him shall Prosper: For the Lord will assuredly Establish Israel, a People before him; therefore this Text doth not so much as seem to Prove the thing for which it is brought.

The Second Place Alledged, is Psal. 125. 1. They that trust in the Lord shall be as Mount Sion, that cannot be moved, but abideth for ever, &c.

I Grant, as before, that Persons who Trust in the Lord, shall be (as Mount Sion) immovable, so long as they continue Trusting in him: But some that Trust in the Lord, may let go their Confidence, as hath been shewed: Yea, some have so done. Thus saith the Lord, What Iniquity have your Fathers found in me, that they are gone far from me, and have walked after Vanity, and are become Vain? Be Astonished, O ye Heavens, at this, and be horribly afraid: Be ye very Desolate, saith the Lord. For my People have committed two Evils;

Jer. 2. 5.

12.

13.

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Evils; They have forsaken me the Fountain of Living Waters, and hewed them out Cisterns, broken Cisterns that will hold no Water, &c.

The Last Place is Jer 31. 1. The Strength of which Place lies in these Words. *I will be a God of all the Families of Israel; and they shall be my People.*

We must have Respect in this Place to Two Things.

First, To the Persons, which were Israel:

Secondly, To the Time when the Lord will be their God. And that is, after those Days; or the Days coming. v. 27. 31. Which is the Time God will make a Covenant with Israel.

In the Performance of which Covenant, God will *Establis*h Israel in Righteousness, although now they are separated from him: They are *Branches cut off*, but they shall be *Grafted in again* and then shall they be his People, and he will be their God; and he will make an *Everlasting Covenant* with them, that he will never turn away from them to do them Good; but he will put his Fear in their Hearts, that they shall not depart from him.

And let not any say, that although it be not yet performed to Israel, nevertheless it is performed to Believers.

For if it be so, then Believers may not Teach every Man his Neighbour, saying, Know the Lord; for the Covenant saith, they shall not Teach them after those Days; so They shall not Depart from him after those Days; for then he will Write his Law in their Hearts, and they shall all know the Lord, from the least unto the greatest of them. Moreover, Believers may now fall; and the Spirit hath likewise Expressly said, that in the latter Days, Men shall depart from the Faith, giving heed to seducing

1 Tim. 4.
1.

Of Falling from Grace.

11

ducing Spirits, and Doctrines of Devils; but then they shall not, and therefore the Days there spoken of, are not yet come.

Thus the Scriptures, here alledged, are Answered: Or, rather the supposed Strength in them, tending to the Proof of the Affirmation, is taken away and removed.

The Second Thing is, God's keeping Justified Persons by his Power. And the Scriptures alledged for Proof, are 1 Pet. 1. 5.

Unto the Place in St. Peter's Epistle, I thus Answer. The Apostle takes an Occasion to Bless God, for his abundant Mercy, by which they were begotten again unto a lively Hope, by the Resurrection of Christ from the Dead. In the fourth Verse he tells them whereto they were begotten, viz. To an Inheritance, Incorruptable, and Unde-filed, that fadeth not away, reserved in the Heavens, for you. Who are kept by the Power of God through Faith unto Salvation. Here are two Things Considerable,

1. The Inheritance, which is for those who are kept by the Power of God.

2 The Power by which God keepeth or begetteth; Which is not a forcible or compulsive Power, as some suppose, but the powerful means that he useth as to both. Therefore the Apostle saith, I am not ashamed of the Gospel of Christ; for it is the Power of God to Salvation, to every one that Believeth. Rom. 1. 16.

So that as the Word or Gospel is the Powerful Means, by which we are begotten to a lively Hope, so likewise it is the Powerful Means, by which they who are begotten, are kept: And therefore are said to be kept by his Power: For it is the Word by which they must grow. As New-born Babes desire the sincere Milk thereof, that ye may grow thereby. 1 Pet. 2. 2.
Thus

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Thus you may see what it is by which we are kept, viz. By his Word. It is God's Power, or Powerful Means, by which he keeps those which are kept. Now there is an Inheritance reserved in the Heavens for them that are kept by this Word, (or Power) and do not turn from his Commandments, as some do: For whoso despiseth the Word shall be destroyed.

Those who despise the Word, despise the Power of God, as hath been shewed already; and therefore it is through Faith, that this Power keeps us, as St. Peter saith: But some do not mix the Word with Faith, and so are not kept by the Power of God. For it is through Faith, and not without Faith, &c. Now those who fall from the Faith, (as it hath been shewed that some do) are not kept by the Power of God.

Argument.
3.

The Third Argument is, That

The same Persons that are predestinated, the same are called, they that are called, the same are justified, the same that are justified, the same are Glorified, therefore called Persons cannot fall away, because they shall be Glorified.

Answer.

For Answer to this Argument, Let us first consider the Text with the Coherence, Rom. 8: 30. In the 29th Verse the Spirit of God saith, Whom he did Foreknow, he also did Predestinate, to be Conformed to the Image of his Son, &c. In which take Notice of Two Things.

First, God's Fore-knowledge. And

Secondly, What those who are Fore-known, are Predestinated unto.

1 Pet. 1. 2.
2 Thess. 2.
13.

Sure, no Man, nor any thing can be hid from his Eyes. Yet shall we then conclude that all Men are Predestinated? No. But rather that God did Fore-know some Men in Christ, by, or through Faith, and Obedience.

Obedience. And these which are so Known, or Fore-known, in Christ, Believing, he doth approve of; For so it is.

First, as to God's Fore-knowledge. If this be Examined, it makes nothing for the Defence of the Argument for which it is Urged. That God does know all Persons and Things, is an undoubted Truth; for there is nothing can be concealed from him; But 'tis a most unconcluding Way of Arguing, to say, because God knows who will be Saved, that therefore 'tis impossible for one who is a Believer now, to be otherwise in Time to come.

If Predestination to Eternal Glory is thus Argued, from the Prescience of God, We may as well Argue the Salvation of all Men from the same Topic, and conclude, that because he knew all, therefore none should Perish.

The Plain Meaning of the Apostle seems to be this, that God did Fore-know some Men in Christ, i. e. by Faith, and Sincere Obedience: And these Persons which he so knew, he approves of: For so is the Knowledge of God to be understood.

Further, Christ at the Last Day, is said not to know some Persons. Not that he is properly Ignorant of them; but he doth not so know them, as to approve of their Actions. Therefore he saith Depart from me. By this we may see who those are that God Fore-knows. They are Believers, Workers of Righteousness; And those whom he doth not know, are Workers of Iniquity.

Secondly, We are to take notice of what these Persons Fore-known are Predestinated unto. Says the Apostle, whom he did Fore-know, them he did Predestinate; moreover, whom he did Predestinate, them he also Called, to be Conformable to the Image of his Son. This seems to have a special Regard unto the Apostles, or First Ministers of the Gospel, whom
God

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God Fore-knew would be Faithful, and therefore were chosen, and set apart by him, to Preach the Gospel of Christ to the World; and in so doing, they were made conformable to the Image of Christ, by the great Sufferings they underwent; For of them it might truly be said, *For thy Sake we are Killed all the Day long.* Because they were Treated with an unbecoming Rudeness, and accounted as the filth of the World, and as the Off-scouring of all things. And unto them in a Particular Manner it was given for the Sake of Christ, that they should not only Believe in his Name, but also they should Suffer for his Sake.

But if this must have Respect to all Believers; the Meaning of it is explained by the Apostle Peter; For, says he, *As he that hath called You is Holy, so be ye Holy in all manner of Conversation.* And again, *I therefore, the Prisoner of the Lord, Beseech you, that ye walk worthy of the Vocation wherewith ye are called.* For God hath not called us unto Uncleanness, but to Holiness.

But, saith the Argument, called Persons cannot fall away, because they shall be Glorified.

Sure, this Conclusion is too large, If by called Persons, be meant All called Persons: For the
 Mar. 22. Lord Christ saith, *Many are called, but few chosen.*
 14.

Some that are called come short of Glory, for want of walking worthy of their calling; for some turn the Grace of God into Wantonness; And some that are Righteous, or Justified, may be Condemned, Ez-k. 18. for their Non-Continuance in the Works of Righteousness. And therefore All that are called, are
 24.
 2 Pet. 2. not Glorified: But such only, who by patient Continuance in well-doing, seek for Glory, and Honour, Rom. 2. 7. and Immortality. So much for that Argument. Now for the Fourth.

Which

Which is Grounded upon John 4. 14. But whosoever Drinketh of the Water that I shall give him, 4. shall never Thirst; But the Water that I shall give him, shall be in him a Well of Water, springing up into Everlasting Life. From hence some Persons Argue, That Grace will always be springing in the Believing Soul, and therefore 'tis Impossible for him to fall away.

How little this is to the Purpose, may easily be seen: For our Controversy is not whether the Fountain may be Dried up, or no; but whether Believers may not fall away from their Fountain: Unless by Inverting the Order, it be Concluded that the Believers are the Fountain, which cannot be Granted. Seeing Christ is that Fountain spoke of by the Prophets, *My People, saith the Lord, have committed two great Evils, they have forsaken me the Fountain of Living Water, &c.*

Jer. 2. 13.
Zach. 13. 1.

The Intent of our Lord in the Words on which the Argument is Grounded, seems to be this; Namely, That such Believers who are continually Drinking of the Spirit, will always have the Gifts and Graces thereof Springing up in them. By which it appears that there must be a continual Exercise of Faith in our Souls, or otherwise, we shall Prove but as Dry Wells.

But the Fountain Striveth to maintain the Streams, therefore they cannot be Dried up. Objection.

It is true the Fountain, (which is Christ) doth strive to maintain the Streams; but yet he saith, His Spirit shall not always Strive with Man. And that Men may forsake the Fountain of Living Water, is plainly Intimated by the Prophet, when he saith, If ye forsake him, he will forsake you. And again, All they that Forsake thee shall be

Reply.
Gen. 6. 3.
2 Chr. 15.
2.

Of Falling from Grace.

be Ashamed. From whence it is plain, that if Believers are to be looked upon as Wells, they may become Dry by For saking the Fountain. And thus this Argument is Confuted.

Argument
5.

The Fifth Argument is taken from the Prayer of our Lord, *John 17. 15.* Where he Prays, *that his Father would keep them.* And was heard in the Prayer that he made. Therefore, &c.

Answer.

The Strength of this Argument lieth in our Lord's being heard in his Prayer, which is Granted to be true; yet I Deny that Believers cannot fall totally for this Reason.

Mat. 26.
39.

1. Because Christ in this Prayer (as also in the Pattern given to his Apostles) resigns himself and his Desires to the Will of his Father, and does not Pray, that what he Petitions for, may be granted with a *Non Obstante*. As in the Case of his Praying in the Garden, the Night wherein he was Betrayed, When he Petitioned, *that the Cup might pass from him.* Where he says, *nevertheless, not as I will, but as thou wilt:* Now if we should conclude that his Prayer was Positive (as the aforesaid Argument supposes it to be,) then we must likewise conclude, that he was not heard, for the Cup did not pass from him; but praying with Respect, and Submission to his Father's Will, he was heard inasmuch as the Will of God concerning him was accomplished.

John 17.
21, 23.

v. 3.

2. Christ Prayed for the World, that *they might know him:* Now if Christ's Prayer had been absolute, without respect to this or that, then they must know him, and believe in him, which to do is *Life Eternal.* Christ therefore in his Prayer had respect to the Means, by which they should come to *know him,* which if the Means were

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were used by them, the end might be affected in them; for the means were of this tendance, and every way correspondent, as to the bringing them, even all the World, to the Knowledge of Christ: In which Christ was heard: For such means God hath afforded the World, that would accomplish the end, did they not put it from them.

3. Christ prayed that *the Jews who Crucified him* Luke 23.
should be forgiven. 24.

Now, If Christ here had been absolute and positive, viz. That it must be so without respect to this or that, then it should have been so; viz. They should be forgiven, and then they could not have been cut off, for not receiving Christ; because their sin was forgiven: Christ therefore in this Prayer must be understood to have respect to the way, in which forgiveness was promised unto them, viz. Repentance, Faith and Baptism; in doing of which, they, to wit, so many as did Repent of Acts 2.39.
their *shedding Christ innocent Blood*, and were accordingly Baptized, did receive Forgiveness, as he had prayed they should; but as for the rest, all the Blood that was shed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias shall be upon them, yea, and the innocent Mat. 23.
Blood of Christ also, which they desired might be on them and their Children.

Now to come close to the Argument, Christ ch. 27.
Prayeth for his Disciples, that they should be kept from the evil of the World, in which he is heard. I grant, considering his Prayer, (as before) to have respect to their abiding in him, by keeping his Commandments; for, he saith, *If ye love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that shall abide with you for ever.* Christ in this Prayer therefore is not absolute. That is to say, They are my Disciples, thou hast given them me, and

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now I pray thee to keep them, although they do not keep my Commandments; But this Prayer is with respect to their abiding in him, which if they do (as some have not done that were in him) they have the benefit of his Prayer; but if otherwise, they have no benefit thereof, no more than they that do never believe in him, have the benefit of his intercession: but are cut off as unfruitful branches from the Vine: Therefore notwithstanding Christ doth pray for them, it doth not follow but that Believers may fall totally and finally.

Argum. 6. *If neither Sin, nor Suffering, can Separate us from the Lord, then nothing can Separate us from him; And that neither Sin nor Suffering can separate us is Evident from the Apostles Words, Rom. 6. 35, 36, 38, 39. Only here let it be Observed, that we Grant,*

1. That the Saints of God may fall away from the Degrees of Grace, from a Strong Faith to a Weak Faith, Nay, to some Measure of Hardness of Hearts.

2. We Grant, they may fall from the Comfortable Communion of, the Spirit, Psal. 51. 2, 8, 12.

3. We Grant that Saints may fall from the common Gifts of the Spirit, as in the Case of Saul, &c.

Answer. This Argument hath a Large Latitude, and must in part be deny'd; for sin unrepented of may separate. Unfruitfulness, and such like, have a cutting off following them. Therefore upon Examination, we shall find that this will not prove the Assertion. For,

First, I suppose, that it will not be owned that, Paul doth intend here denying Christ, or any sin unrepented of; for they may separate: If we suffer,

Mat. 10. 33. we shall also reign with him, if we deny him, he will

2 Tim. 2. also deny us: Yea, we. I Paul and thou Timothy,

12. if we deny him, he will also deny us, for so he himself said, But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven.

Again,

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Again, the *Apostle* doth not say, that Sin shall *Rom. 8.39.*
not separate; and therefore the *Argument* is stretch-
 ed beyond what the *Text* will prove. I rather
 think the 33. *ver.* had been more pertinent to
 the *Business*; where the *Apostle* makes this Holy
 Challenge, *Who shall lay any thing to the charge of*
God's Elect? &c. Now to know who are the *E-*
lect of God, will be the *Solution* of this matter.
 (for which I refer you to my Answer to the first
 Argument) Those that are called according to
 God's purpose, *ver. 28.* who they are, see my
 Answer to the third Argument: They that make
 their Calling and Election sure, by adding to
 their Faith, Virtue, &c. *who shall lay any thing to*
their charge, it is God that justifies? &c.

Again, *Who shall separate them that so do?* *Joh. 12.28*
 Nothing, nor any man can: no nor none of these
 things, *viz.* Tribulation, or Distress, or Persecuti-
 on, or Famine, or Nakedness, or Peril, or Sword;
 nay, in all these things, they are more than Con-
 querors, through him that loved them: But this doth
 not prove, but that Persons in Christ may fall,
 and be separated from Christ, by denying Christ,
 although none of these can, if they be not over-
 come by them, to forsake and deny him, &c.

Now the question is, *Whether persons in Christ*
may not be overcome by these?

I Answer, the *Scripture* saith they may; for if *2Pet. 2.10*
 after they have escaped the Pollutions of the
 World, through the Knowledge of our Lord and
 Saviour Jesus Christ, they are again intangled
 therein, and overcome, the latter end is worse than *Gal. 5. 1.*
 the beginning. Therefore Paul exhorteth the *Gal-*
atians, to stand fast in the Liberty wherewith
 Christ hath made them free, and not to be in-
 tangled again in the Yoke of Bondage. Christ saith, *Rev. 17.*
He that overcometh and keeps my words to the end, to 26.
him will I give power over the Nations. He that *Ch. 3. 5. 12.*
overcometh, the same shall be clothed in white rai- 21.
ment: *Ch. 2. 10.*

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ment: To him that overcomes, will I grant to sit with me in my Throne. He that overcometh, shall inherit all things; I will be his God, and he shall be my Son. God will not disown us because of Persecution, &c. but will Reward us for our Sufferings, if we are not Overcome by them, Be thou Faithful unto the Death, and I will Give thee a Crown of Life. So much for this Argument: now to the next.

Argum. 7. The seventh Argument is taken from Joh. 10. 28. My Sheep hear my Voice, &c. None are able to pluck the Sheep of Christ out of the hands of Christ; therefore they cannot fall totally nor finally.

Ans. This Argument being the same, or of the like import with the sixth, I shall say little to it, for if nothing can separate them, then none can pluck them out of his hands.

Only this, My Sheep (saith Christ.) hear my Voice, and I know them, and they follow me. such we grant cannot be plucked out of the hands of Christ, that hear his Voice, and follow him, and he gives them Eternal Life, and they shall never Perish if they be [ever] Followers of that which is good, and follow the Lamb Wheresoever he goes.

2 Thes. 3.

15.

Rev. 14.4

No Man, as the Text saith, can pluck them out of Christ's hands: but the Question is, whether Christ's Sheep may not refuse to hear Christ's Voice? The time shall come, saith St. Paul, when they will not endure sound Doctrine; but after their own lusts, shall they heap to themselves Teachers, having itching Ears: Therefore it doth not follow, but those that are the Sheep of Christ, may cease to be his Sheep, by refusing to hear his Voice, and by not following of him; and so as unfruitful Branches, be cut off from Christ. So much as to that: Now to the next.

Argum. 8.

Because in the Greatest Temptation, the Lord is pleased to give such Assistance, that they shall not be Tempted above their Abilities, 1 Cor. 10. 13. Therefore, &c.

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The *Apostle*, in the beginning of the Chapter, puts the *Corinthians* in mind of *Mercies* that were Enjoyed by the *Jews*, from the first ver. to the fifth: But saith he, with many of them God was not well pleased; for they were overthrown in the *Wilderness*. Now these things were our *Examples*, to the intent we should not lust after evil things, as they lusted, &c. 1 Cor. 10. Pray consider, was their *Overthrow* set as an *Example* to us, and cannot we *Lust*? Cannot we be *Idolators*, *Tempt Christ*, *Murmur* as they did, and so be *Overthrown* as they were? Yea, sure, it is possible; For so the *Apostle* telleth the *Hebrews*, likewise: let us therefore fear, least a *Promise* being left us of *entring into his Rest*, any of us should seem to come short of it. Let us labour therefore to enter into that *Rest*, lest any Man fall after the same *Example* of unbelief, seeing that it is very possible we may lust, and be overthrown as they were; for all these things hapned unto them for *Examples*, and they are written for our admonition, upon whom the ends of the *World* are come: Wherefore, saith he, let him that thinketh he standeth, take heed lest he fall. You that think you stand, so as it is impossible you should fall, Take heed, be not too high minded, but fear: for if God spared not the natural branches; take heed lest he spare not you. Heb. 4. 11.

Now lest they should complain that their *Temptations* were great, and so, if they did fall, they were something *Excusable*; he tells them, that there hath no *Temptation* taken them, but such as was common to *Man*; and therefore they must look to it: And besides, God is faithful, who will not suffer you to be *Tempted*, above what you are able to bear: but will with the *Temptation* also make away to escape, that you may be able to bear it. Wherefore, (seeing it is so) my dearly beloved, flee from *Idolatry*: For if you do not, God will overthrow you, as he did them.

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Thus may you see that this Text is far from proving that *Saints cannot fall*: but doth plainly prove *they may*. Now to the *Argument*.

The *Consequence* drawn from the *Reason*, must needs be denied, to be naturally deducted; for *Saints must make use of the Means; viz. the Way* that God will make for them to *Escape*, or else the *Means* will not profit; for the *Tempter*, and his *Temptations*, must be resisted, with *steadfast Faith*. Resist the *Devil*, and he will flee from you: Therefore, Blessed are ye, when ye endure *Temptation*. Men must resist by *Faith*, and endure *Temptation* with *Patience*, or else they may be overcome. Thus is this *Argument* sound too light also. Now to the next.

Argum. 9. The Ninth *Argument* is taken from the present Joy that *Saints have* in believing; which they could never have, if they were not assured to persevere for the future, as well as of their standing for the present. Therefore, &c.

The affirmative part of this *Argument* is denied, viz. They could have no joy, if they were not assured to persevere for the future, as well as of their standing for the present; for *Saints ought to rejoyce* in the Lord, yet it is a Duty to fear, and not to boast, as he that putteth off his *Armour*. They are assured to stand, if they give diligence to make their calling and election sure: In so doing they have assurance, and no other ways, in which they may rejoyce: receiving the end of their *Faith*, the *Salvation* of their *Souls*. What, no joy for the present? No consolation in *Christ*? No comfort of the *Spirit*? What, because we must hold out to the End, or else lose our *Crown*? Yea, there is much joy in this, that if in patient continuance in well doing, we seek for glory, honour, immortality we shall have eternal life. Persons may have joy for the present, and yet that not hinder, but that they may have no Assurance to stand for the future, but by taking heed.

2 Pet. 5.

8. 9.

James 5. 7.

Ch. 1. 2, 3.

4. 5. 12.

Phil 4. 4.

Rom. 11.

20. 21.

1 Kings 20.

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2 Pet. 1. 10

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beed &c. Therefore this Argument is too light to prove the Affirmation. But to proceed.

Present keeping from falling, with presentment of Argument unspottedness, at the coming of Jesus Christ, goeth together. Therefore, &c.

First, Let us examine the Text. Second'y, The Answer. Argument.

Saith the Text, Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding Joy. What! Doth this prove, that present keeping from falling, with presentment of unspottedness goeth together? No sure: There is not such a Conclusion to be drawn from the Text. But this it proves, (which we do not deny) That God is able to keep them that will be kept by him; and that he is able to present those that will be kept by him, faultless before Col. 1. 22 his Glory: I say, that will be kept by him; for some will not, as hath been shewn. The Argument, therefore, must be denyed, all of it being too light, and not true. He will present us unspotted, in the Presence of his Glory, if we continue in the Faith, and not else. So much to this Argument. To the next.

The Eleventh Argument is taken from these words, Because in the greatest Afflictions that falls, the Lord is pleased to put under his hands that the Saints cannot fall to Destruction. Psal. 37. 24. 52. 8. Job. 17. 9.

I grant that the Lord doth set to his hand to this End, that They, viz. Believers might not fall to destruction: But, that he setteth to his hand so that they cannot fall to destruction, I deny. Answer.

Let us consider, what is to be understood by the Lord's Hand. For the more clear understanding of this Argument, (although the Text alledged doth not mention it,) by the Lord's Hand is understood the Lord's Power: When Moses doubted in

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Isay. 50. 2.

himself how so many Thousand Mouths should be fed in the Wilderness, the Lord's answer, is, *Is the Lord's hand waxed short?* As if he should say, *Is my power lessened?* Thou shalt see now whether my Word shall come to pass unto thee or not. Now consider, the Lord's Hand being his Power, whether he doth not set to his hand to those that do fall, to this End, that they might not fall to Destruction, see Jer. 2. 5. 3, 12, 13, 14. compared with Rom. 10. 20. 1.

1 Pet. 1. 5.

Again, we have shewed what God's power is, by which he keeps men to Salvation through Faith, in the Answer to the second Argument, to which I refer you for a more full answer to this. The Power of God (as hath been shewed) by which he keepeth Men, or his Hand, he sets to Believers, to the End they might not fall to Destruction, is his Word; which is the powerful means that he useth to that End: In which means he is not wanting to any that do fall; for the reason of their fall is not because the Lord is wanting in the means, but because they reject his Word.

Jer. 17.

Zach. 7. 11.

Thus is this Argument, also, found too light; Now to the next.

Argument 12.

The Twelfth Argument is taken from these words, *The path of Just Men is still increasing, and growing, therefore they cannot totally, nor finally fall away*, Psal. 1. &c.

Answer.

2 Pet. 1. 9.

Men that are just, and so continue, are like unto a Tree that is planted by the Rivers of Waters, that bringeth forth his fruit in his season: And they that do so, I grant, cannot fall totally, and finally: But, what is this to prove the Assertion? Doth it therefore follow, that just Men cannot become unjust, by their forgetting they were once purged from their old Sins, and so become unfruitful Men, that are blind, and cannot see; but Men that have

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have their delight in the Law of the Lord, and in it do meditate day and night, will be fruitful: This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for then, if thou so doest, thou shalt make thy way prosperous, and then thou shalt have good success: But if otherwise see *Isa. 1. 19, 20.*

Psal. 1. 2, 3.

Jos. 1. 8.

Jer. 17. 8.

Thus is this Argument weighed in the ballance also, and found too light.

The Thirteenth Argument is stated upon these words, *The Gifts and Callings of God being without Repentance, Rom. 11. 29. therefore they cannot totally nor finally fall, John 5. 24. 1 John 2. 19. 2 John 2. 7.*

Argu. 13.

The Proposition I grant, viz. The Gifts and Callings of God are without Repentance. But doth this prove, that Believers cannot fall totally, nor finally? No, the Apostle brings it for another End, viz. To prove that God will perform his Covenant with Israel.

Answer.

But lest this should not do it, you alledge three places of Scripture to prove your Conclusion: I shall therefore examine them in order, and see whether they are of that weight as to prove what they are brought for. The first place is *John 5. 24.* The Words are these, *Verily, Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from Death to Life.* But this doth not prove that Believers cannot fall. It is true they that believe shall not come into condemnation, if they continue believing, for so Christ is to be understood, which as I suppose will not be denied.

Rom. 11.

26, 27, 28,

29.

But

Objection. But it may be objected, *They shall continue, because Christ saith they shall not come into Condemnation.*

Answer. They that do continue believing, shall not come into Condemnation, I grant: But that this proves an impossibility to do otherwise, I deny; for we find that some that believed, did not continue: As saith the Evangelist, *From that time many of his Disciples went back and walked no more with him.* Here we may see some that were Christ's Disciples, and thereby under the promise of Everlasting Life, yet shall come into Condemnation; because they do not continue: *Hymeneus and Alexander* believed, and thereby were under the Promise, yet they made Shipwrack of Faith and a good Conscience, and so come under Condemnation; for they were delivered to Satan that they might learn not to Blaspheme. Some are already turned aside after Satan, this thou knowest that all they that are in Asia be turned away from me, of whom is Phyletus and Hermogenes; who concerning the truth have erred, saying that the Resurrection is past already, and overthrow the Faith of some, viz. *Hymeneus and Phyletus*, but they that do believe, and do continue according to the Text, shall not come into Condemnation.

Your Second place is, 1 Joh. 2. 19. the words are these, *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out from us that they might be made manifest that they were not all of us.*

And doth this Text prove that Believers cannot fall away? Or doth it not prove, that some have fallen away? Sure, it rather proves the latter than the former, for they were with them, and they did go out from them.

But

But it may be Objected, That they never were of them: And therefore, they went out from them, so that they fell not from the Faith, but from a seeming Faith.

I Answer, That they never were of them the Text doth not say; for then, they would never have been with them. Answer.

Again, When they went out from them, they were not of them, and this I grant: But that they never were of them I deny. Those that depart from the Faith, are not of those that keep the Faith. They that go from the Churches, are not of them that continue with the Churches; but they have received another Spirit, viz. the Spirit of Antichrist: And therefore they go out from them that are of the Spirit of Christ: But that they never were of them, is more than the Text will prove. The Apostle telleth them that there are many Antichrists. They, saith he, went out from us, viz. those Antichrists, according to the Apostle. Also of your own selves shall men arise. (Mark well) of your own selves, those were of them, and they shall speak perverse things to draw disciples after them; Thus is this Scripture found not sufficient to prove that which it is brought for.

Your last place alledged, is 2 John 2. The Words are these, For the Truths sake, which abideth in us, and shall be in us for ever.

I Answer, That the Truth will abide with those that do abide in it, I grant, but some do err from the Truth. Therefore Saints must beware, least being lead away with the error of the Wicked, they fall from their own steadfastness; but if they abide in the Truth, the Truth shall make them free. So that you may see, that if they abide in that Truth, that Truth

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Truth will abide with them for ever, and not otherwise: And therefore the *Apostle* exhorts the *Elect Lady*, *Look to your Selves*, (saith he) that we lose not the things that we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God. He that abides in the Doctrine of Christ hath both the Father and the Son. Thus may we plainly see that the Truth abiding with us, is upon condition of our abiding in it. And thus have you these Arguments all weighed in the Ballance of the Sanctuary, and found too light to prove the Affirmation.

The Absurdities that do naturally flow from the Doctrine of Impossibility, for Believers to Fall Totally and Finally from Grace.

Absurd. 1. **I**F Believers cannot fall away, then there is no use of Ministers, as Pastors, Elders and Teachers, whose work is to take the oversight of the Flock, to feed them, and to take heed of them. Now this is altogether useless, if they cannot fall away: If they must be fed, it imports that they cannot live without Food, but will starve and die. If they must be Inspected and have Care taken of them, it imports that they may stray, and be drawn away. They must feed the Flock, and take heed of it, because of the Wolves, which are Mortal Enemies to Sheep; now if Sheep cannot be destroyed by Wolves, that is, cannot be seduced, nor drawn away, nor fall, then there is no use of the Shephord. He may be spared.

Absurd. 2. If Believers cannot fall away, then as the Feeder is useless, so is his Food also. I mean, the growing Word, and Gospel Ordinances, and Duties: As breaking of Bread, Church Assembling, and Commu-

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nion, which we are commanded not to forsake, but to desire after, as new born Babes desire the sincere milk of the Word, that they may grow thereby. Now if Believers cannot Fall, what need is there of Feeding? Or what use can we make of it? What serves it for? Establish us it cannot; for we cannot fall, we are established from the Beginning. Die we cannot, What use of Food? Overcome we cannot be, What use of strengthening? Thus then may we say, *In vain have we served God.* And What profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts, if Believers cannot fall away? 1 Pet. 2.2.

If Believers cannot fall away, then is a great part of the Scripture useless unto them: As Take heed, Standfast, Beware, and such like sayings? which are very plentiful in the Scriptures: And so likewise the many Exhortations used by Christ and his Apostles to Watchfulness, to Sobriety, to Prayer, to Stability, Which are very plentiful in the Scripture. Of what use are these and such like places to us? For why should we take heed, watch beware, take care to stand fast in the Faith? What do they serve for, if we cannot fall? Why do we read them? What do they teach us? Must we take heed and beware, and no Danger near us, nor can come to us? Must we watch, and no Enemy to approach us? Must we arm our selves, when none can overcome us? If it be Impossible to fall, there is no need of all this; these Duties are out of date. It is enough for them to do these things that may Fall; but as for those that cannot, they are useless unto them. Absurd. 3.
Mat. 24.
4, 5. Acts
28. Heb. 3.
17, 18.
1 Cor. 13.

If Believers cannot Fall away, then it is the express Saying of the Spirit contradicted: Which saith, *In the latter days some shall depart From the Faith.* Absurd. 4.
1 Tim. 4.1.

If

Absurd. 5. If Believers cannot fall away, it opens a Door to Lukewarmness, to Phrophaneſs, to neglect of Duties as of Hearing, Reading, Praying, cloſe walking, Watchfulneſs, Fruitfulneſs and the like: For if Believers cannot Fall, why ſhould any of theſe things be done? For ſuch as cannot poſſibly fall, need not pray, hear. Need not read, nor watch, &c. nor do any of theſe things; they are ſure to ſtand: Sin cannot ſeparate them, nor any thing elſe, let them do what they will: Delight in the Law of God, or not Delight in it, all is caſe alike, if it be true that Believers cannot Fall away.

Absurd. 6. It hardens and encourages looſe Profeſſors, in their diſorderly walking in the Profeſſion of the Goſpel; for if they that once believed cannot fall away, they will be hardened, and encouraged to go on. Why ſay they, Once in Chriſt and ever in Chriſt: It is impoſſible that I, which once believed, ſhould fall away. Let me do what I will, nothing can ſeparate me from Chriſt: God is not bound to Ordinances, nor to this way, or that way: He will keep me altho' I do not walk ſo ſtrictly as I have done, or as others do, and therefore what need I care for Church Fellowship, or Hearing, or any of theſe things? Thus may looſe Profeſſors be encouraged.

Absurd. 7. Again, It hardeneth diſorderly Walkers againſt reprehension, and the admonitions of their Rulers, and their Brethren: And hardens them againſt the Danger laid before them for their ſo doing. And the Judgments and Severity of God againſt them that ſo do: For if Believers cannot fall from Grace, then may they ſlight Reprehenſions, and ſay, Take no care for me, I ſhall never fall totally, and finally; therefore tell not me of Danger. I know none there is: I ſee no Severity in God againſt me, for my ſins are pardon'd and ſhall

Rom. 11.
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shall never be laid to my charge : God will not enter into Judgment with me, say you what you will. Thus may disorderly Persons be hardened against Reprehensions. If Believers fall from Grace.

It hardeneth them also against Church Censures *Aburd. 8.* that are passed upon them for their Impenitency ; for they will say, What need we matter your Censures ? Though you Excommunicate us and cast us out from you, yet we know God will not ; for he will not forsake us. We shall not be separated from him ; for nothing can do that. Thus doth this Doctrine of Impossibility of falling from Grace harden Impenitent Sinners against Church Censures, which are ratified in Heaven, by Christ *Math. 18. 18.* himself.

It gives Satan an Advantage against Believers ; *Aburd. 9.* for when he Tempts them to sin, he can back it with this Encouragement, viz. It is impossible to fall. With this Pretence he deceived Eve. *Gen. 3. 4. 5.*

It rendereth Believers incapable of withstanding *Aburd. 10.* Satan in his Temptations ; for, Who is more incapable of withstanding a potent Enemy, than he that supposes himself to be secure, and that he cannot be prevailed against ? His Enemy then will take him at unawares, and overcome him : So they that suppose that they cannot fall, may grow secure, and so incapable of withstanding Satan when he assaults them at unawares, and by that means may be overcome immediately by him.

It renders them incapable of suffering Persecution *Aburd. 11.* likewise for the Name of Christ ; for why should they suffer Reproaches, Imprisonments, or any such thing, seeing nothing can separate them from Christ ? No not sin, (as is affirmed.) What if I should

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Should (may some say) Conform a little to Men, and so keep my self out of Trouble? I shall not be separated from Christ: For it is impossible that I who have once believed, should fall away. Thus may Satan get in a little at first, and so by degrees take full Possession.

Absurd. 12. It is a Lett to Fruitfulness; for if Believers cannot fall from Grace, What need they endeavour after Fruitfulness or good Works? The rich Man may say, *I will keep my money. What need I be so rich in good Works? I know I cannot fall away. Nothing*
1 Tim. 6. *can separate me from Christ. Thus may it obstruct*
17. *Fruitfulness.*

It opens a Door to all Licentiousness: for if Believers cannot fall away, What Looseness is it they may not run into? What need they Watch, Pray, Heat, or do any thing? Let us eat and drink, for to morrow we shall die: What does it signifie, to follow
Absurd. 14. *Peace and Holiness? What matters abstaining from Fleishly Lust, or Cleansing our selves from filthiness of Fleish and Spirit? We cannot fall. Nothing can separate us from Christ. No, not Sin, being once in Christ; if this Doctrine of Impossibility of Falling from Grace be true.*

Thus it may be easily seen that this Doctrine which is so contended for, with so much pretended strength, is not Gods holy Mind; but an Opinion taken up, and endeavoured to be maintained, but cannot, by Gods Word. Let it therefore be weighed in the Ballance, and it will be found too light.

Rom. 11. How it can be cleared from these Absurdities
12. laid down, I know not, which are very dangerous,
Phil. 2. 12. and indeed, what will destroy and dissolve the
Heb. 10. very Life of a Christian's Warfare, and Pilgrimage,
36. which all that will go to Bliss must pass through
1 Pet. 5 8. with Fear and Trembling, with stedfast Faith,
Heb 3. 12. with Patience, with Watchfulness, with Sobriety,
Col. 2. 8, with

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with taking heed, with being aware of Men, of Acts 20. False Prophets, Seducers, little Foxes, Wolves in 29. Sheeps Cloathing, grievous Wolves, perverse Speakers, False Teachers, and such like; for sure we are fallen into the perillous times, When Men shall be lovers of themselves more than lovers of God. Therefore we have need to take to us the whole Armour of God that we may be able to withstand in the Evil Day, and having done all to stand.

Now these Arguments being Answered, and the Absurdities of that Doctrine shown, it remains for me to betake my self to my Proposition, as it was stated by me: But denied by the other at our Conferene.

Thirteen Reasons by which its plainly proved,
that Believers in Christ may fall from
Grace.

MY First Reason is, Because they are Command-Reason 1:
ed to Take Heed.

The Apostles of Christ were truly Believing Men, and yet, our Lord saith unto them, Take heed that no man deceive you; and the reason is, because many False Christs shall come in his name, saying, I am Christ, and shall deceive many. Therefore take you heed, that no Man deceive you: Take Mat. 24 4.
ye Heed, Watch, and Pray; for ye know not Mark 13.
when the time is: Take heed to your selves, lest 5. 33.
at any time your Hearts be overcharged with Surfeit- Luke 21.
ing, and Drunkenness, and Cares of this Life, and so 34.
that Day come upon you unawares. These Sayings do plainly Teach us, that they might be Deceived, by False Christs, and be overcome by Suffering, if they did not take heed unto themselves: Or else such Exhortations were needless. For if they could not be Deceived and so Fall, they had no need to take heed. Where there is no Danger,

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there

Mat. 5. 13.
Luke 14.
34, 35.

there needs no Caution: These Scriptures with many others of like Import, may be crossed out of our Bibles, if there be no Danger of Falling from the Faith. Christ tells his Disciples, that they are the Salt of the Earth; but if the Salt have lost its Savour, wherewith shall it be Salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of Men. Now were it not an Absolute Contradicting of Christ, to say, We cannot lose our Savour, its impossible we should. And a making of his Words Impertinent, and his Cautions useless?

Heb. 3. 12,
13.

Acts 20.
28, 29, 30.

Again, the Apostle gives the like Cautions to the Churches, Take heed Brethren, lest there be in any of you an Evil Heart of Unbelief, in departing from the Living God: But Exhort one another Daily, while its called to Day, lest any of you be hardened, through the deceitfulness of Sin. They must take Heed, or else there may be in them an Evil Heart of Unbelief in Departing from the Living God; and therefore they must exhort one another, lest they be Hardened, &c. Looking diligently, lest any Man fail of the Grace of God; lest any Root of Bitterness spring up, and trouble you: And thereby many be Defiled. Lest there should be any Fornicators, or Prophane Persons, as Esau, who for one Morsel of Meat, sold his Birth-right. It seems Saints may Fall from Grace, and become Prophane Persons, sell their Birth-rights, &c. Therefore Believers in Christ may Fall away.

Hebr. 12.
15, 16.

Reason. 2.

Mat. 24. 5.

Acts 20.
29, 30.

The Second Reason is, Because the Scripture foretelleth. That many shall be Deceived, and drawn away by Men, speaking perverse things, and made Merchandise of by False Teachers; even those that have obtained like Precious Faith. And therefore, saith he unto them, beware lest also ye being led away by the Error of the Wicked, Fall from your own Steadfastness. Again,

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Beware lest any Man spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ, let no Man Beguile you, &c. And again, Behold, I come quickly, hold fast that which thou hast, let no Man take thy Crown: All which Teacheth us, that Believers may Fall away, if they do not take heed, and that the Spirit did fore-see, that some should Fall, through their not taking heed; Therefore Believers in Christ may Fall away.

The Third Reason is, *Because some have fallen a-Reason 3.*
way from the Faith. St. Paul Exhorts Timothy to 1 Tim. 1.
War a good Warfare, holding Faith and a good Con-
science, which some having put away, concerning Faith,
have made Shipwrack, of whom is Hymeneus and
Alexander. 18,
 19,
 20.

But some may say, *The Faith which they fell from, Obi.*
was not a true Faith, but a seeming Faith.

I Answer, If that were so, St. Paul did Hymeneus Answ.
 and Alexander great wrong; for he Delivered
 them to Satan. Now if they did but seem to
 have Faith, but had it not, they were better
 when they Fell than when they Stood; because,
 when they Stood, they seemed to be what they were
 not, but when they Fell, they appeared to be what
 indeed they were. And if St. Paul Delivered them to
 Satan for Falling from a Seeming Faith, he surely
 did them wrong, for then they were delivered to
 Satan, for dealing plainly, which they did when they
 Fell, but were Dissemblers when they Stood, if
 they had but a Seeming Faith, which is none at all.
 And how they could make Shipwrack of that
 which they never had, is a Paradox to me.

But, it was a true Faith, and no Seeming Faith,
 which they made Shipwrack of: And the Apostle

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Exhorts Timothy to hold the same Faith, and a good Conscience, which some have put away, &c. So that the same Faith, the one must hold that the other put away: Which if the same, it must needs be a True, and therefore no Seeming Faith.

Again, They that Fall from the Faith, are said to Depart from the Living God: Now it is contrary to all Reason, to say, they Depart from him, who never were with him: And that which brings Persons to God, can be no Seeming Faith, but a True Faith; and therefore that Faith which is fallen from, in Departing from the Living God, must be a True Faith.

Hebr, 10,
12,

Again, That Faith which is accompanied with a Good Conscience is a True Faith.

But the Faith which Hymeneus and Alexander made Shipwreck of, was accompanied with a Good Conscience (holding Faith and a Good Conscience, which some having put away,)

Therefore that Faith which they put away was a True Faith.

Reason 4. The Fourth Reason is, Because we are Command-
ed, not to be High minded, but to Fear. For (saith the Spirit,) because of Unbelief. They were broken off; and you stand by Faith. Be not High Minded but Fear. And the Reason is, Because, If God spared not the natural Branches, take heed lest he spare not you. We must Fear. Why, what is the matter? What need we Fear, if we cannot Fall? What need we Take Heed if there be no Danger? But there is Need, and therefore Danger; for we stand by Faith. And if we let go our Faith,

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as we may, we let go all. God will spare us no more than he did the natural Branches. Let us Labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief. Therefore Believers in Christ may fall away. Heb. 4. 11.

The Fifth Reason is, Because the Spirit suith expressly, that in the Latter Days some shall Depart from the Faith, giving heed to Seducing Spirits and Doctrines of Devils; speaking Lies in Hypocrisie, having their Conscience seared with a Hot Iron. Therefore Believers in Christ may Fall away. Reason 5.
1 Tim. 4.
1, 2.
2 Thes. 2.
3.

The Sixth Reason is, Because Perseverance hath the Promise of the Crown, as a Condition of it. Reason 6.

Now if Believers cannot Fall, Perseverance cannot be a Condition of Happiness; because that which is a Condition by which we Obtain the Thing Promised, or do not Obtain it, may be done or not done: And that it is a Condition, is plain in Scripture. Be thou Faithful unto Death, and I will give thee a Crown of Life. To him that Overcomes will I give to Eat of the Hidden Manna, and will give him a White Stone, and in the Stone a New Name Written, which no Man knoweth, saving he that receiveth it. Rev. 2. 10.
17.

And he that Overcometh and keeps my Works unto the End, to him will I give Power over the Nations. And he shall Rule them with a Rod of Iron; as the Vessels of a Potter shall they be broken to Shivers even as I Received of my Father. And I will give him the Morning Star. Rev. 2. 26,
27, 28.

Again further, It is a Condition of Happiness; as the Scripture fully proves. For we are made partakers of Christ, if we hold the beginning of our Confidence Steadfast to the End. Christ will present us Holy, Unblamable and Unreproveable, if we Continue in the Faith. Behold (saith the Apostle Paul) therefore the Goodness and Severity of God. Heb. 3. 14.
Rom. 11.
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them which fell, Severity; but towards thee, Goodness, if thou continue in his Goodness; otherwise thou also shalt be cut off. (Mark well,) It is on Condition of Continuance. It is if we continue; or otherwise, we also shall be cut off. God will be as severe to us, if we continue not, as he was to them, viz. Israel, who fell from him: Therefore Believers in Christ may fall away.

Reason. 7. The Seventh Reason is, Because the Lord threatneth fore Punishment in case of Non-continuance.

Which if there were no such thing as Falling from Grace, How could Punishment be threatned? Where there can be no Offence, there can be no Punishment; because Punishments are threatned where there are Offences committed, or at least where they may be. That Punishments are threatned, in this Case, see what the Apostle says. For

Heb. 10. 16, 27. if we sin wilfully after that we have received the Knowledge of the Truth, there remains no more Sacrifice for Sins, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.

Again, St. Peter saith, That the latter End (of Men That are entangled and overcome of the World again, that have once escaped, through the Knowledge of Jesus Christ) is worse with them than the Beginning. For it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them. Now if there were no possibility of coming to a worse Estate, by falling from the Commandments, and by being overcome, then would these Words of the Apostle be of no Use at all. Therefore Believers in Christ may fall, and become Culpable of Judgment, and fiery Indignation, and come into a worse Estate than ever they would have been in, had they never known him.

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The Eighth Reason is, Because the Lord complains Reason 8.
of his People, for forsaking him, the Fountain of Liv- Jer. 2. 13.
ing Waters.

Now God takes up this Complaint, because the
Thing was Matter of Fact. And shall we say,
There is no such thing as a falling away, when God
says there is, and complains of it? God forbid:
Yea, let God be true, but every Man a Liar. And
from hence (in as much as God himself hath said
it) Believers in Christ may fall away.

The Ninth Reason is, Because Trees may die that Reason 9.
bad Life; i. e. Men that were quickened by the Lord, Eph. 2. 1, &
may become dead by turning the Grace of God into
Wantonness, or Lasciviousness.

Of these St. Peter and St. Jude speak. These are Jude 12.
spots in your Feasts of Charity, when they feast with 2 Pet. 2.
you, feeding themselves without fear: Clouds they are 17.
without Water, carried about of Winds; Trees whose
Fruit withereth, without Fruit, twice dead, plucked
up by the Roots. These were twice dead, and there-
fore twice alive; for it cannot be said that any
Inanimate Thing can die. These, therefore, were
dead in Sins, and made alive in Christ, and died
again. Twice dead, and so fall totally and finally;
for they are plucked up by the Roots. And we know,
when Trees are plucked up by the Roots, they die, Heb. 6. 7. 8.
and cannot have Life in them again; but are fit
for Burning. Therefore Believers in Christ may
fall away.

The Tenth Reason is, Because Branches in the Reason 10.
Vine may be taken away. i. e. Men united to Christ, Joh. 15. 2.
as the Branches are to the Vine, may be taken away 9, 10.
or disunited; because they die, or bear no Fruit.

I am the Vine (saith Christ) and my Father is the
Husbandman, every Branch in me that beareth not
Fruit, he taketh away: Therefore saith he, conti-

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nue in my Love, and lest they should not know how, he saith, If ye keep my Commandments ye shall abide in my Love, even as I have kept my Father's Commandments and abide in his Love: Therefore Believers in Christ may fall away, be cut off, die, and bear no Fruit, &c.

*Reason 11. The Eleventh Reason is, Because they that have
2 Pet. 1.1, obtained like precious Faith, must give diligence to
10. make their Calling and Election sure.*

Whereby it plainly appears that *Believers*, yea, those who have *Precious Faith* may fall, and that their *Calling* and *Election* is not certainly fixed, and finally determined: For if it were, what need the *Apostle* give them a *Caution* to make it sure? Wherefore it is certain still, that *Believers in Christ* may fall away.

*Reason 12. The Twelfth Reason is, Because Believers, chosen
Persons, are exhorted to put on the whole Armour of
God, that they may be able to stand against the Wiles
of the Devil.*

We know when Men arm themselves, it is because of some Enemy; yea, and such an Enemy as may overcome them, slay them, spoil them, vanquish them, &c. Therefore they must stand fast, quit themselves like Men, be strong. Now if *Believers* cannot fall from the *Faith*, nor be overcome, they have no need of *Armour*. If the *Devil's* Wiles cannot prevail, they need not arm themselves; but they must take to them the whole *Armour of God*: Therefore *Believers in Christ* may fall away.

*Reason 13. The Thirteenth Reason is, Because Men that
have their Names written in the Book of Life, and
their part in the holy City, which none but Believers
have, may by Transgression have their Names blotted
out, and their part taken away out of the City.*

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For saith St. John I testifie unto every Man that heareth the Words of the Prophecy of this Book, if any Man shall add unto these Things, God shall add the Plagues that are written in this Book; and if any Man shall take away from the Words of the Book of this Prophecie, God shall take away his Part out of the Book of Life, and out of the holy City, and from the Things that are written in this Book. Thus Men whose Names are written in the Book of Life, may have them blotted out. And those who sin wilfully may, nay, shall have their Part taken out of the Holy City. But for those that overcome, Christ will not blot their Names out of the Book of Life; but will confess them before his Father, and before his Angels. Therefore *Believers may fall away.*

I leave these Reasons to the serious and unbiassed Reader, to weigh in the Ballance of the Sanctuary; and shall now come to shew the Use and Profit of this *Doctrine of Perseverance*; or the Possibility that *Saints stand in, to be deceived*, and so fall, if they do not take heed, and use the Means, strive and labour after the obtaining the Crown, which they cannot have, if they do not fight the good Fight and finish their Course, and keep the Faith to the End, as saith the Spirit. Be thou faithful unto Death, and I will give thee the Crown of Life, which the Lord will give unto all them that so do, and that love his appearing.

The profitable Uses that flow from this Doctrine, viz. That 'tis possible for the Saints to fall finally, if they take not heed.

IT Teacheth the Saints to be watchful over themselves, their Words, Thoughts and Actions,

Mat. 26. Actions, lest they should be overtaken. This
 41. Duty is much urged in Scripture. Watch therefore,
 1 Cor. 16. for you know not the Day, nor the Hour, wherein
 13. the Son of Man cometh: Watch and Pray that you
 1 Thes. 5. fall not into Temptation: Watch ye, stand fast in
 6. the Faith, be strong: Therefore let us not sleep as do
 2 Tim. 4. others, but watch and be sober. So Paul exhorteth
 5. Timothy: But watch thou, in all things endure
 Rev. 16. Affliction. In this Duty were the Saints much ex-
 15. exercised. The Prophet Habaccuc saith, I will stand
 Hab. 6. 2. upon my watch, and set me upon the Tower, and will
 watch, to see what he will say unto me, and what I
 shall answer, when I am reproved. So was that
 Psal. 130, Gracious Soul the Prophet David exercised, when
 6. he said, My Soul waiteth for the Lord, more than
 they that watch for the Morning. There is a
 Blessedness annexed to this Duty of Watchful-
 ness. The Watchful Souls are reckoned amongst
 the blessed ones that shall inherit the Earth:
 Behold, I come as a Thief, blessed is he that watch-
 eth, and keepeth his Garments, lest he walk naked,
 and they see his shame. But in the neglect of this
 Duty, there may be great Loss. Be watchful,
 and strengthen the things that remain, that are ready
 to die, &c. If therefore thou wilt not watch, I
 will come on thee as a Thief, and thou shalt not
 know what Hour I will come upon thee: By this
 we may see how necessary this Duty is, and like-
 wise, how it flows from the aforesaid Doctrine,
 as a Stream from the Fountain; for we must
 watch, because we have an Adversary that seeks
 1 Pet. 5. 8. to devour us: Be sober, be vigilant, because your
 Adversary the Devil, as a roaring Lion, walketh
 about, seeking whom he may devour.

Let's consider, what need the Servants of Christ
 have to watch, to take heed, and to beware;
 their Enemies are many, and great: As the De-
 vil, a potent Adversary, and his Baits very
 Mar. 4. 9. Deceiving. As the World and the Pleasures
 thereof. When the Devil tempted Christ,

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our beloved Lord, What was his Bait? Why the World. All this will I give thee, saith he, if thou wilt fall down and worship me. Therefore we should Eph. 6. put on the whole Armour of God, that we may be able 11, 16. to stand against the Wiles of the Devil. And again, Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the wicked, seeing Evil Communications corrupt good Manners. 1 Cor. 15. And seeing, likewise, that Whoso bridleth not his 33. Tongue, his Religion is vain. Therefore David Jam. 2.6.1. desired the Lord to set a watch before his Mouth, and to keep the Door of his Lips.

Again, What need have the Servants of Christ to set a Watch over their Thoughts also? seeing Lust when it is conceived, brings forth Sin, and Sin, Jam. 1. 15. when it is finished, brings forth Death. Therefore Psal. 119. 113. saith David, I hate vain Thoughts; but I love thy Law. Suffer not thy Thoughts, then, to run after Vanity; thou feest there is Danger in it: But make this good Use (knowing there is Danger) of this Truth. Let it Teach thee to stand upon thy Watch; as our Lord saith, What I say unto you, Mark 13. 37. I say unto all Men, watch.

It teacheth us, to Run with Patience the Race that is set before us. Because it is not for a Time, that we must run, or part of the way; but it must be the whole Race, to the End, till Death, and the like: Therefore the Apostle saith, Let Patience Jam. 1. 4. have her perfect Work; we desire that every one Heb. 6. 11, 12. of you do shew the same Diligence, to the full Assurance of Hope unto the End, that ye be not slothful, but Followers of them, who through Faith and Patience inherit the Promise. The many Reproaches, Temptations, Afflictions, Sufferings, Persecutions, Imprisonments, yea and Death it self, which they that will live godly in Christ 2 Tim. 3. 12. Jesus are liable to suffer, and to pass through here, for the Testimony of Christ, must be endured with Patience. Thou, therefore, endure Hardness

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Hardness as a good Soldier of Jesus Christ. These Things must be endured, if we will have the Crown, and that to the End too: For it is he that endureth to the End, who shall be saved.

Mat. 24. 13. And if we faint in our Minds, and cast off our Confidence, and so cast off Christ, because of the Cross, we shall not reap. Let us not be weary of well doing; (saith the Apostle) for in due Season we shall reap if we faint not. If we suffer for Christ with Patience, and endure the Cross, and despise the Shame, as he did, we shall be Glorified with him: But if in our Sufferings we are overcome, and deny him, *he also will deny us; therefore let us consider him that suffered such Contradictions of Sinners, lest we be wearied, and faint in our Minds.* Wherefore also let us take (as the

1 Jm. 5. 10. Apostle of our Lord saith) *my Brethren, the Prophets, who have spoken in the Name of the Lord, for an Example of Suffering, Affliction, and of Patience?* By all which we may see that if we do not add Patience to our Faith, we may faint under our Burden: Wherefore, let us not be weary in well doing, for the Coming of the Lord draweth nigh.

1 Jm. 3. It teaches the Servants of the Lord to walk humbly, knowing that *God resisteth the Proud, but he gives Grace to the Humble.* We must not be high minded, but fear, for this Cause; for he spared not the Natural Branches, therefore take heed, lest he spare not thee: We must learn of Christ to be of a meek and lowly Spirit, put on Humbleness of Mind, Meekness, Longsuffering, and be cloathed with Humility as with a Garment;

1 Cor. 9. 27. Therefore St. Paul, that faithful Servant of the Lord, humbled himself: I, saith he, keep under my Body, and bring it into subjection, lest that by any means, when I have Preached to others, I myself should be a cast away. God will not dwell with a proud Person, but he will dwell with him that is of a contrite and humble Spirit; he hath shewed thee, O Man,

what is good, and what the Lord requires of thee, but to do justly, and to love Mercy, and to walk humbly with God.

It Teaches the Servants of the Lord to give use 4: diligence to make their Calling and Election sure, and to work out their Salvation with fear and trembling, because otherwise they may become unfruitful and barren, and so be taken away from the Vine; Phil. 2.12: but if they so do, they shall never fall: They Joh. 15.2: must work, and they must work out their Sal- 2 Pet. 1: vation too, with fear and trembling; for to such 10. the Lord hath promised his Presence, Thou meetest Isa. 64. 3: him that rejoyceth and worketh Righteousness, those that remember thee in thy ways: God doth expect that his People should be a willing People; a People fruitful; a People giving all Diligence, to add to their Faith, Virtue; and to Virtue Know- 2 Pet. 1. 5: ledge, and to Knowledge Temperance, and to Tempe- 6, 7, 8, 9. rance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly Kindness Charity. Thus doing, ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ: But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old Sins.

It Teacheth them to esteem highly of the Mi- use 5: nistry of Christ, and so consequently of his Ministers; who are set over them as their Feeders; knowing that without they are fed, they may pine, and so die. This is a Duty that the Lord doth enjoyn his People to do. And we be- 1 Thess. 5: seech you, Brethren, to know them which labour 12, 13: among you, and are over you in the Lord, and admonish you; and esteem them very highly in Love, for their Work's sake, &c. This it Teaches Saints to do, and joyfully to receive from them the Food appointed for their Spiritual Nourishment and Growth, and not to slight their profitable Admonitions, which tend to the taking away any Infection that may arise in them; which if not pre-

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- prevented in time, may grow to a Consumption. And so instead of Thriving under the Ministry, they may Pine and Waste, and at last Die. Not for want of Food; but because of an Infection that may hinder the Digestion, and so the Food become unprofitable unto them. Which may be occasioned by their slighting those that are over them in the Lord, and by slighting their Labour and Admonitions; and therefore the Hebrew Saints were put upon this Duty. Remember them which have the Rule over you, who have spoke unto you the word of God, whose Faith follow; considering the end of their Conversation. And again, Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give an account, that they may do it with Joy, and not with Grief; for that is unprofitable for you, &c.
- Use 6.* It Teacheth the Servants of the Lord to set a High Estimation on the Word of God. They knowing that to be the Sincere Milk by which they must be Fed and Grow. The good Servant of the Lord, the Prophet *David*, did Highly esteem of the Word of God. Saith he, *Princes have Persecuted me without cause: But my Heart standeth in awe of thy Word. I rejoyce at thy Word, as one that findeth great Spoil. Also, Mine Eyes prevent the Night Watches, that I might Meditate in thy Word.* So likewise the Prophet *Jeremiah*, thy Words were found, and I did Eat them, and thy Word was unto me the Joy and Rejoycing of my Heart, &c. To this Duty the Apostle of our Lord doth press Believers. *Wherefore lay apart all Filthiness, and Superfluity of Naughtiness, and receive them Meekness, and the Ingrafted Word, which is able to Save your Souls. And how Sweet are thy Words unto my Taste!* Saith *David*. Thus to do, doth this Truth Teach us; Because, *whoso Despiset the Word shall be Destroyed: But he that feareth the Commandments shall be Rewarded;* and again, *wherefore thus saith the Holy One of Israel, because*
- Hebr. 13.
17.
- Use 6.*
- 1 Pet. 2. 2.
- Psal. 119.
161, 162.
- Jer. 15.
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- Jam. 1. 21.
119. 103.
- Prov. 13.
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- Isa. 30. 12.
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ye have Despised this Word, and trust in Oppression, Isa. 66. 2:
 and Perverseness, and stay thereon, therefore this In-
 quiry shall be to you as a Breach ready to fall, swelling
 out in a High Wall, whose breaking cometh suddenly at
 an Instant, for all those things hath mine Hand made,
 and all those things have been, saith the Lord: But to
 this Man will I look, even to him that is Poor, and of
 a Contrite Spirit, and Trembleth at my Word: The
 Lord is pleased to make Gracious Promises to
 such as highly Esteem of his Word; but if we
 Despise it we shall be Destroyed: O how Precious 1 Sam. 3. 18
 is the Word of the Lord? How should it then be
 Digested, and received into our very Hearts, as
 our Food, as our Councel, as our Light, and
 as our Lanthorn; lest it be Despised; and we
 Starve, and Die, and be Destroyed.

It Teacheth the Servants of Christ to Esteem use 7.
 Highly of Gospel Ordinances. The Precious In-
 stitutions of their Precious Lord; because, they
 know that hereby God is pleased to convey him-
 self unto them. And that without their Obedi-
 ence unto, and Faithful Walking in them, they
 are in unspeakable Danger of Falling to Destruc-
 tion. Therefore saith the Apostle John, whosoever
 Transgresseth, and abideth not in the Doctrine of 2 John 9:
 Christ hath not God, he that abideth in the Doctrine John 15:
 of Christ, hath both the Father and the Son: Again 14. 21. 24:
 Christ saith, if ye keep my Commandments, ye
 shall abide in my Love, &c. He that hath my
 Commandments and keepeth them, he it is that
 Loveth me. What a sad Estate, and Condition
 are they in then, that set light by Ordinances of
 Christ, that cast them behind them, and break
 the Commandments of the Lord and Teach Men
 so to do! The Lord Christ will make as little ac-
 count of them one Day; for he saith, Why call
 you me Lord, and do not the things that I say? As if Luk. 5. 16:
 Christ should say, you call me Lord; but why do
 you so? How am I your Lord, and you keep not
 my Sayings? If I were your Lord, you would
 keep

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keep my Words; you would highly esteem my Ordinances, and the like. How many are there at this Day, that call Christ, Lord, and yet do not Love his Testimonies? How many are there that have owned Christ in his Institutions, and yet have Transgressed, and abide not in his Doctrine? But slight his Ordinances, saying they are Low things: As if they were too high to Submit to them, or having Submitted to them, were grown too High to continue in them. And yet they call him Lord. The Apostle *Paul* Prais'd the *Corinthians* for keeping the Ordinances as he had Delivered them. Let this Use be made therefore of this Truth, seeing if we Transgress and abide not in the Doctrine of Christ, we have not God.

- Use 8.* It Teacheth the Servants of the Lord to continue Instant in Prayer, Praying Fervently; because otherwise, they may enter into Temptation, and so be in Danger of being Overcome: Therefore saith Christ, Watch and Pray, that ye enter not into Temptation; and he so Taught his Disciples to Pray, *Lead us not into Temptation.*
- Math. 24.* Again, Take ye heed, Watch, and Pray; for ye know not when the Master cometh. To this Duty, we are Exhorted by the *Apostles of Christ*, to be Instant in Prayer, without ceasing, and to continue in Prayer, and Watch in the same with Thanksgiving. Be ye therefore Sober, Watch unto Prayer. And he spake a Parable unto them, to this End, that Men ought always to Pray, and not to Faint. The good Lord will be sought unto for Strength against Temptations: And Prayer is one of the Weapons with which we must overcome Temptations, and Satan; yea, and prevail with God, through his dear Son, for Supplies of Grace, that we may be able to stand against our Enemies in the Day of Tryal and Adversity. Let us therefore Learn this good Lesson, *To be Instant in Prayer: For God is a God Hearing*
- 1 Cor. 11.*
2 Joh. 9.
Rom. 12.
Mat. 6. 13.
Math. 24.
1 Thes. 5.
Col. 4. 2.
Luk. 18. 1.
Eph. 6. 18.
Psal. 65. 2.
Dan. 9. 21.

Hearing Prayer, and will Answer while we are yet speaking, and whatsoever we ask in his Sons Joh. 13.7. Name, he will give it unto us, if we abide in him, and his Word abide in us.

It Teacheth the Servants of the Lord to be *use 9.*
Constant in Hearing, and in Reading the Scriptures, and to Meditate in the Law of the Lord. They knowing that it is a means by which they shall be Strengthened, Fed and Refreshed, and without which they may grow Feeble: Therefore, saith the Wisdom of God, *Hearken to me O ye Children, for Blessed are they that keep my Ways: Hear Instruction, and be Wise and Refuse it not, Prov. 8.32, 33, 34. Blessed is the Man that Heareth me, and Watcheth Daily at my Gates, waiting at the Posts of my Doors. Eccl. 5.1. A Wise Man will Hear and Increase Learning. Be more ready to Hear, than to give the Sacrifice Isa. 55.3. of Fools; for they consider not that they do Evil. Hear, and your Soul shall Live: Again, be Swift to Hear, and Slow to Speak, Slow to Wrath: Jam. 1.19. Thus doth this Truth Teach us to hear constantly; yea, so to hear, as to do what the Will of Jam. 1.12. God is: For otherwise we deceive our selves. It is not the Hearer of the Law which is justified, Rom. 2.13. but the Doer, therefore saith Christ, he that heareth these Sayings of mine, and doth them, I will liken him to a Wise Man, &c. But if we Mat. 7.24. refuse to Hear, God will send a Famine, not a Famine of Bread, nor of Thirst, but of Hearing Luk. 6.47. the Word of the Lord: How doth it then behove the Servants of Christ, to be Diligent Hearers of the Word, in these Days of Plenty: And to Amos 8. Walk thankfully towards God, in all well pleasing; lest he should Deprive them of so Great, Rich, and Unspeakable a Mercy?*

It Obligeth, and Encourageth, the Servants of *use 10.*
the Lord, to Suffer Persecution Constantly, for the Testimony of Christ; they knowing, that if they Suffer, they shall be Glorified with him: But if they Deny him, he will also Deny them.

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This is that which the Word of God doth often mind us of, viz. That they must suffer Persecution. *Fear none of these things which thou shalt Suffer, behold the Devil shall Cast some of you into Prison, that ye may be Tryed, and ye shall have Tribulation Ten Days. Be thou Faithful unto Death, and I will give thee a Crown of Life.* The Lord here gives a Gracious Encouragment, to let his Servants know that they shall be Rewarded with a sufficient Recompence. For our light Affliction, which is but for a Moment, worketh for us a far more Exceeding and Eternal weight of Glory. What

2 Tim. 2. an Encouragment is this to them, not to forsake
12. nor deny Christ, seeing there is a Crown, an E-
1 Cor. 9. ternal weight of Glory too, for them that are
45. Faithful unto Death, and do not deny him. What would not a Man suffer for a Crown of Glory? For an everlasting Kingdom? Who would not undergo the Light and Momentary Afflictions of this World to come at the Everlasting Happiness of the World to come? And besides, *What would it profit any Man to Gain the Whole World, and lose his own Soul?* What shall a Man give in exchange for his Soul? Therefore he that will Save his Life shall Lose it, *that is*, he that to Save his Life here, will Deny Christ, and not Suffer for his Sake, shall Lose his Life in the World to come. Wherefore nothing will be our Gain, if we do not hold fast; but great will be our Loss, viz. Our Souls, our Lives, a Crown, a Kingdom of Glory. How should the Servants of the Lord, be filling their

Rev. 3. 11. Hearts, with the Consideration, of the Excellen-
Cha. 2. 17. cy, and Glory, of that Kingdom, that they may
26, 27 28. hold fast, that no Man take their Crown, know-
Chap. 3. 5. ing that the Promise is to him that overcometh.
Cha. 2. 27. It teacheth them to resist Satan stedfastly.
Cha. 21. 7. They know that he goeth about as a Roaring
Wise 11. Lion, seeking whom he may Devour: And that he is an Enemy that must be Resisted; otherwise he may Prevail against them, and Overcome them

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them. This may Teach the Servants of the Lord Eph. 4.27.
to stand upon their Guard, and to Resist every
Temptation, wherewith Satan endeavours to
Surprize them, and narrowly to Watch against
his Suggestions; for they are to give no place to
the Devil, but to Learn with the Apostle, not to
be Ignorant of his Devises; That so having on the
whole Armour of God, they may be able to
Quench his Fiery Darts, by Resisting him with
Stedfast Faith. Seeing, else, they may be Over-
come by him, and Caught in his Snares, like
the silly Bird, who is Caught in the Net.

It Teacheth them to Mortify the Deeds of the Use 12. 1
Flesh. They knowing, that such things are E-
nemys to them. To which Duty we are Exhort- Col. 3.5.
ed, *Mortify your Members, that are upon the Earth;*
for if ye Live after the Flesh, ye shall Die, but if ye Rom. 8.13.
through the Spirit, do Mortify the Deeds of the Body, 1 Cor. 9.
ye shall Live. The Servants of Christ must not 27.
Live after the Flesh; they will then come under 1 Pet. 2.11.
Condemnation. Therefore the Apostle Paul
kept under his Body, and brought it into Subjec-
tion; and the Reason was, lest he should be a Cast
away. The Flesh, and the Lusts thereof, do make
War against the Soul: And they must not be suf-
fered to be Predominant in the Servants of Christ;
for they are Stout Warriors, and will Slay, if
they be not Destroyed.

It Teacheth the Servants of Christ, to follow Use 13.
after Peace and Holiness, without which, no
Man shall ever see the Lord. Holiness becoming Hebr. 12.
the House of the Lord for Ever. To this End 14.
was their Redemption wrought, that they should Psal. 93. 5.
serve him in Holiness and Righteousness all the Luk. 1.73.
days of their Life: Even so now, yield your
Members Servants to Righteousness unto Ho- Rom. 6.
liness, but now being made free from Sin, and 19. 22.
become Servants to God, ye have your Fruit un- 1 Thel. 4.
to Holiness, and the End Everlasting Life. For 7.
God hath not called us unto Uncleaness, but Ila. 6. 3.
unto

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Eph. 6. 13. unto Holiness; for Holiness will bring Peace to the Conscience, Glory to God, Adorn Truth, keep
 Heb. 13. 7. Satan at a Distance, strengthen the things that remain, keep us in the Love of God, and make us appear to be Trees of Righteousness of the Lords
 17.
 1 Pet. 2. 2. Planting, that he might be Glorified, but if we
 Psal. 119. be not Followers after Holiness, we shall never see
 105. the Lord in Peace; but rather be of that number
 Eph. 6. 17. that desire the Rocks to fall on them to hide them from the Face of the Lamb; let the Servants of
 2 Pet. 2. the Most High God, strive to make their Calling
 17. and Election sure, and to stand upon their Watch
 Mat. 24. 4. Tower; for they have many Enemies who go about
 3. seeking whom they may Devour. What need
 2 Pet. 2. 1. have they to take to them the whole Armour of God, that they may be able to stand, and having done all to stand? How should they esteem them that are *set over them*, in the Lord: And their *Faith follow*, considering the end of their Conversation? How should they *Esteem the Word*? which is their *Milk*, their *Light*, their *Lanthorn*, their *Sword*, with which they must *Fight*, and *Contend* against all *Oppositions* both of the *Devil*, and *Flesh*, the *World*, *Pleasures*, *Profits*, and *Preferments* thereof. How should they make the Word their *Counsellor* in all their *Actions*, and not dare to presume in any thing above what is *Written*, lest they be overtaken with the *Error of the Wicked* and so *Fall from their own Steadfastness*: How should they beware, and take heed of *Men*, of *False Christs*, *False Prophets*, and *False Teachers*, how should they try the *Spirits*, whether they be of God or no, seeing many *False Christs*, and *Prophets* are already risen, which *Deceive* and *Beguile* the Hearts of the Simple. How should they *Meditate* in the Law of the Lord; stand fast in the Faith without *Wavering*, Remember
 1 Joh. 4. 1. God in his way, *Esteem of Christs Institutions or Gospel Ordinances*, they are Gods *Conveyances* in which he doth convey himself unto them: How ought they to Walk *Humbly* with their God, and to endure *Affliction Patiently*, to *Deny* themselves, take up their *Cross* and follow Christ. So an *Entrance* shall be *Ministred* unto us abundantly into the *Everlasting Kingdom of our Lord and Saviour Jesus Christ*.

1 Joh. 4. 1.
2. 18.

Psal. 119.
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